Elements of Hindu Culture

and

Sanskrit Civilization

by

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PREFACE

In these days of general confusion and rapid scientific discoveries resulting in the aggrandisement of well-organised nations on the one side and the exploitation, if not extermination, of the inferior races on the other, an increasing need is being felt by the thoughtful people of all shades of opinion regarding the actual conditions of ancient culflire and civilization. The mandate system and colonial empire, the persecution of the Jews, the lyncing of the Negroes—are all based upon a sense of superiority derived from ancient culture. Italy tcok shelter under .*he revival of ancient Roman; civilization in order to justify her annexation of Abyssinia ; and Germany has been mercilessly turning out the Jews with a view to re-establishing the pure Aryan Culture in Germany and in her neighbourhood. India is! one of the recognised lands of the earliest Aryan settlement and Sanskrit is perhaps the only language in which the most ancient literature of the world exists. In this* language the earliest and the most authentic records of all Aryan activities are available. But Sanskrit being now a dead language and a difficult one to master easily, and the Aryan traditions having been partly lost due to superimposition by the subsequent invaders and conquerors of Indian soil, various interpretations of the bygone culture and civilization cropped up not only during the past hundred and fifty years but since the Vedic age proper came to a close. Thus in Sanskrit itself we possess numerous commentaries upon commentaries wherein divergent views have been expressed in the interpretation of the one and the same object which could not have more than one sense at its origin. In many instances like the *yajnas* (sacri-

fices) the commentaries have failed to specify the several varieties or to make up the number indicated in the texts. Consequently the modern interpreters, including scholars historians, archaeologists, and politicians, have come out with their own reading and interpretation of our ancient texts whose environments entirely and traditions partly are lost. In this age of national-awakening almost everywhere and of nationalism in every quarter, it is but natural that a strong demand has been made to say briefly and precisely what our ancient forefathers knew and did, and what they did not know and could not do. This demand is no longer confined to our young learners in schools, colleges and universities, but it has now spread among the general public including voters, members of our legislature, and the administrators like the ministers and the executive officers of the government of the country. A. highly educated and religious-minded physician was once asking of the writer if there is anything in the Hindu *sastras* like the Ten Commandments of Christianity where a clear-cut direction* is given regarding what a true Christian should do and what he should not. The members of our legislatures and the ministers of our governments have often felt the need of being convinced if the ancient Hindus knew and practised the various methods of election, party-system, democratic mode of administration, non-vindictive objects of punishment, the policy of the maximum good for the largest number, the brotherly treatment of our fellow beings, and in short the peaceful and non-selfish progress of all humanity. The sensible social reformers must know to what extent the ancient Hindus anticipated the modern development in the formation of family, in the method of matrimonial union, in food, in clothes and ornaments, in house-building and furniture, and in the system of castes and classes. The economists must be informed of the ancient means of livelihood

and the sources of state revenues, the agricultural activities both in the method of production and the ways and means of marketing ; and the conditions of industries, trade and commerce. A knowledge of the combined moral, ethical, and spiritual activities of the ancients may supply a rational solution of the modern -confusion of thought and incongruity to remain moral and at the same time to despise religion.

These subjects have been properly included in *the* curriculum of Public Services examinations and their greater and more practical importance has been recognised as they are often discussed and Hebated in our legislatures and *viva voce* examinations. The nationalist governments themselves have been taking steps to propagate an accurate knowledge of these subjects among the public. Thus an acquaintance with our ancient culture an4 civilization is no longer of mere academic and antiquarian interest.

There are several scholarly treatises dealing extensively with one or other of the various phases of Hindu-Culture and Sanskrit Civilization. The works of Maxmiiler, R. C. Dutt, Julis Jolly, 3ir John Marshall, Dr. R. K, Mookerji, Dr. R. C. Mazumdar,[s] Masson-Oursel, Grabowska and Stern and *6i* many other savants are well known. But almost nowhere the need is fully satisfied, of the modern students, competitors in Service examinations, legislators, debators, and executives, all of whom have but limited time and patience, and no inclination for an extensive study and a scholarly investigation. This hand book may partly fulfil their requirements. In this little book mere elements of Hindu Culture and Sanskrit Civilization have been briefly dealt with in consideration of the present need. This does not aim at an elaborate discussion. It has grown out of lecture notes delivered at B. A. and M. A. classes in ancient history sections of our History

and Sanskrit Departments. For detailed treatment of the subjects the standard works will have to be consulted. Herein references to the Sanskrit texts and the standard authorities have been supplied and those who desire to continue the study further will find this hand book as a stepping stone.

Owing to some unavoidable circumstances the writer had been travelling far away from towns in the interior over the snow-clad mountains and enchanting valleys, elevated passes and wonderful caves *in* Kashmir when this little book passed through the press, and he could not see any proof himself. Mr. Saktidhar Guleri who secured a good first class in his M. A. Examination with the help of the Mss. of this book made the preliminary arrangement for its immediate publication. All credit and thanks of the writer are also due to his D. Phil. Scholar Mr. Bibhabasu Das, M. A., who alone saw this little book through the press. I am also to acknowledge my gratitude to the distinguished scholars from whose standard treatises quotations have been made. The latest authorities are the three distinguished writers, Maspon-Oursel, Grabowska and Stern to whom my particular acknowledgment is due.

Should this little hand book serve the purpose for which it is published the writer intends to make the necessary amendments in its second edition

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CONTENTS

CLEMENTS OF HINDU CULTURE AND SANSKRIT CIVILIZATION

Definition of Culture—*Quiture* is the act -of cultivation, and the state of being cultivated. By the various processes of cultivation the weeds and the stone pieces etc. are removed from the ground and the soil is watered and manured in order to bring it to such a condition that when seeds are properly sewn there will be the growth of the desired crop, plants and flowers according to its full capacity. This state of being cultivated results in the refinement. Thus culture primarily aims at the refinement of natural intelligence and capacities to its fullest growing power. It is revealed in the individual and the social responsibilities and obligations spontaneously. It leads to such actions of individual, and group uplifts as are associated with the domestic, social, political and religious life.

"*Civilization* is etymologically connected with the citizen or the inhabitant of a city as opposed to the inhabitant of a village. The

inhabitants of a city are generally more refined, better educated and better organized than the people living in country side in small groups and hamlets. This original distinction came to acquire a broader scope later on. The more advanced people who enjoyed a better intellectual culture and a more comfortable material existence, regarded themselves as civilized in order to distinguish them from those who do not enjoy these facilities. Thus civilization stands for a high degree of intellectual culture, elevated moral notions, and a desire for material comforts* It includes material progress, commercial and industrial developments, social liberty and political advance. Thus it aims at making ;man happier, nobler, and better off than he *is* It is characterised by the success in the conquest of other people as well as nature, the annihilatipn of time and space, the exploitation of new regions on earth and such other progress. It results in the elevation of a man or people, by organised effort. Thus the ancient Greeks and Romans- used to regard all others as barbarians or uncivilized. Similarly the Aryan conquerors of India segregated the original inhabitants as aborigines. **The** modern Europeans and Americans **considered the** Asiatics **and the** peoples of **other**

continents and islands less civilized, if not uncivilized. The European powers of the present age on that ground alone considered themselves justified in colonization for the purpose of civilizing others.

Thus it would appear that the culture would refer to the conditions of mental and spiritual progress while civilization would refer more to the material progress. The field of work, however, would remain common for both, namely the conditions of life in the domain of family, society, religion and politics.

FAMILY LIFE.

Formation of Family—Like all created things and beings men and women live in groups which are based, in common with groups of plants and herds of animals, partly on locality and mostly on birth. In this natural grouping even there appears to have been much conscious efforts or well planned organisation. In a cultured society the family is formed with a more definite object to be achieved thereby. It involves both privileges and obligation and responsibilities. The degree of cultural achievements in forming families varies according to the amount of responsibility the head and the members of the family

feel and recognise. Laws had to be made to regularise and to enforce the responsibilities. The advantages of assuming such responsibilities have been variously classified. They consist in material and spiritual matters. With individual happiness are associated the social good, political •or national security and progress as well as the moral and spiritual benefit.

The cohesion and the extent of the membership of the family should also determine the degree of culture. Members of the family for whose maintenance the head of the family is responsible include children, wife, mother, father, minor brothers, sisters or widowed girls (Kaut. Arth. Bk. II. Chap. 1, 48). Such, are generally the members who form a family. The conditions of living in a family are three. The members must live in the same abode, partake of the food cooked in the same kitchen, and enjoy the common property. On behalf of the members the head accepts and despatches invitation, conducts law-suits, does all other duties of a solicitor. He is obeyed by all members and in return for that he is strictly impartial. He is compelled to resign if he fails in his duties and obligations. Similarly an undesirable member is turned out of the family. His mistress acts

on his behalf in looking after the female members and household duties. The wives and children of the brothers and of the helpless sisters as also servants are considered as members of a joint family.

The benefits of living in a family include the safety and security of all the members* For the good of a single member the whole family fight against an enemy, a disease or a disability. Such is not the condition among lower animals and plants although by nature they are also grouped together, as if in a family. A mother animal forgets its own offsprings as soon as the latter are no longer dependent upon the former; there is no expressed gratitude on the part of the latter for the former. There is no obligation nor any privilege. Thus the animals and plants cannot develop themselves like civilized man and woman.

Forms of Marriage.—At the rcot of the growth of a family is the union between the male and the female. By a natural instinct the sexes unite and expand whereby the continuity of the race, or species among all created objects and beings is maintained. By a great ingenuity of the creator this instinctive union is associated with a unique sensual happiness on

the one hand, and on the other with the fullest growth and self realisation of the males and females.

The degree of cultural progress in this union of sexes depends upon the amount of responsibility freely recognised by the father and the mother towards each other as well as towards the children born of such union. To counteract the possibility of shirking this free recognition of responsibility as also to regularise the union, marriage-laws had to be made by civilized societies. These laws may aim at purely social good and national advantages as well as to a spiritual progress wherein these propensity is said to become extinct, and the male and the female unite in a complete unit and reach the fullest growth and the salvation. This marriage is considered as a *Sathskara* or sacrament among the Hindus. Among the Muslims, Christians and other societies marriage is treated as a contract and as such it is to be registered. In such contractual union man and woman are much like the members of a joint business firm and have the freedom of separating under certain circumstances. The Hindu marriage being a spiritual union of man and woman needs no registrations and permits of no separation. The union is not

only life-long but it is considered to last even after one's death. Another fundamental feature of Hindu marriage is that the marriage ceremonies bind a man and woman into a complete being of which one half is man and the other half woman as is represented in the Ardha-NariSvara image of Siva and Parvatl. From the viewpoint of culture there can be no higher ideal of marriage than what is aimed at by the Hindu system.

The eight forms evolved in Hindu *Sastras* appear to include all the possible forms discovered and practised elsewhere in the world :—

(1) BRAHMA—(spiritual) according to this form as laid down in the laws of Manu and others a groom of learning and character is invited by the guardians of a suitable bride to accept her with dowries as his wife. As the term, *Brahma,* implies the ultimate aim in this form is to reach Brahma. (God) by the performance of social and spiritual duties enjoined to bouse-holders.

(2) DAIVA—(divine) according to this form the bride was given, (as a fee) to the priest. The competent priest of ancient times was considered the most promising man of the •society having proved liis attainments and

character by the successful performance of priestly duties, which was the most noble profession in ancient societies.

(3) ARSHA (sagely)—according to this form the bride was given in return for a cow and a bull or two pairs of cattle, obviously to a Rishi or sage, from whom the title is derived. It implies that if a sagely person who is generally reluctant to assume householders' duties can be persuaded to marry and live as others do, the society would be benefitted by children born of such parentage which is respected for brain and character.

(4) MANUSHA (human or manly) or Prajapatya (aiming at childern)—In contrast to the Spiritual, Divine, and Sagely forms, this is the ordinary human union of man and woman solemnized with the express instructions "May both of you perform together your duties". Its main purpose is indicated by its other title 'Prajapatya' which implies that the husband and wife should unite for the purpose of giving birth to children. This is an instinctive desire of sexes, the fulfilment of which is emphasised by this from.

These four forms are stated to be the normal and laudable ones. The remaining were the special forms allowed, but not preferred, owing

to special circumstances and with a view to keep up the social equilibrium.

(5) ASURA (undivine)—according to this form a bridegroom receives a grown up maiden after having given, according to his own will,, as much wealth as he can afford to the kinsmen and to the bride herself. It implies a sort of elopement and money is paid in settlement of the anger of the bride's people and the security of the bride herself.

(6) GANDHARVA (love or romantic)—it implies the voluntary union of a maiden and her lover like the Gandharvas who indulge in sexual connection whenever they fall in love without any consideration of the social custom. The sexual intercourse which is its only purpose takes place before any rites are observed. Thus it is recognised after the usual rites are performed in order to maintain social purity, peace and harmony.

(7) RAKSHASA (heroic)—it implies the forcible abduction of a maiden from her home, while she cries out and weeps, after her kinsmen have been slain. Society recognised this high-handedness in order to offer facilities to a hero to accept the abducted maiden as his lawfully* inarried wife.

(8) PAISACHA (devilish)—it is the seduction or molestation of a maiden by stealth when she is in sleep, intoxicated, or in an unbalanced state of intellect. The recognition of such outrage as marriage implies the sagacity of the society, because the object was to maintain the sexual purity and social harmony

SA&SKARAS OR SACRAMENTS—When the sanctity of marriage is recognised and responsibility between the male and female as well as to the children are assumed freely or by legislation, further regulations to look after the birth, growth and settlement of children as well as of the parents become necessary and inevitable. Thus after marriage the question arises how the child is to be conceived, how his growth in the mother's womb and maintenance after birth are to be scientifically observed and to the best advantage be carried out.

The actual origin of these sacraments are not historically known. They are, however, observed in all countries and by most of the civilized races. Baptism of the Christians and circumcision of the Muslims appear to imply the formal admission of the child to the particular community. Similarly, *Upanayana* (initiation) of the Hindus appears to be a communial

sacrament. Some of these *Samskaras* are mentioned in the Vedas. Their number, however, varies from 9 or 10 to 40.

	Gautama school.	Angirasa school.	Asvala-yana school.
1. Garbhadhana ••.	1		
2. Pumsavana .••	1		
3. Simantonnayana	1		
4. Jatakarman ...	1		
5. Nama-karana ...	1		
6. Vishnu-bali ...	...		
7. Nishkramana .••	...		
•8. Annaprasana •••	1		
9. Chaula-karman or Karna-vedha	1		
10. Upanayana •••	1		
11. Veda-Vratas	4	4	
12. Samavartana ...	1		
13. Vivaha ...	1		
14. Mahayajnas	5		
15. Parvana Sraddha •..			
16. Havir-Yajnas •••	7	••.	
17. Soma-Yajnas * ••	7		
18. Paka-yajnas .••	7	7	7*
	40	25	25

GARBHIDHANA (Conception)—The rite performed immediately before the *Garbhadhana*

is the post-nuptial sacrifice known as *Kushandika.* This rite is performed, as stated, on the 4th day (after the puberty) and thus it is otherwise known as the *Chaturthl Karana.* The ceremonies consist in performance of sacrifice with a prayer (Mantra, *dhata garbham dadhatu te*> may the Creator enable you to conceive), desiring both a son and a learned daughter (Brh. Upr 6.4.17), "a good progeny in general". The rites-consist in

(a) The removal of the Udumbara staff from the nuptial bed, which is placed between husband and wife (representing Gandharva Visvavasu) until they are permitted to cohabit

(6) Sprinkling of the juice of some plant,. (Dtlrba grass or Adhyanda) in the nose of the bride, which helps in the progeny *(i. e.* excites-the desire for intercourse). Alberuni summarises **the** practice:

"It is the duty of the bride-groom if he wants to cohabit his wife for a child, to perform a sacrifice ; but it requires the presence of the woman and therefore he feels ashamed to do so and postpones the sacrifice and unites it with the-(next) sacrament called Simantonnayana due in **the** fourth month of the pregnancy[1]'

PUMSAVANA (desire for **a male child)—** This is in continuation of the preceding sacrament. This is specifically performed to secure a male child. *Brihad-Aranyaka Upanishad* gives a detailed account of the sacrament *(putra-mantra)* for getting a son of which the advantage is described in *Ait. Brahm.* (VII. 13.) In the times of these Upanishads "different processes were prescribed for having a son or a daughter with particular qualities".

This sacrament is performed between the 3rd and 4th month of the pregnancy, when the sex of the foetus takes a definite shape. Agvalayana describes the threefold rite—magical, medical religious-

RITES

(i) Sacrifice (homa)
(ii) Drinking of curds (dadhiprasana)
(iii) Injection through nostril *(Nastavidhi)*
(iv) Touching of belly (sparsana)
(v) *Sprinkling with fruits* (phalasnana)
(vi) going round fire (agni-pradakshipa)
(vii) wearing garlands (maladharajja)
(viii) putting tortoise gall on the lap (Knr-mapitha)-

The ceremonies include the practice of placing barley grains on the hands of the wife and

declaration by the husband that 'this is the *male organ, that is testicles* etc.' of the child to be born.

The Sutras of the Black Yajur Veda (Bharadvaja, Apastamba, HirapyakeSin, Varaha; Manava, Baudhayana, Kathaka or Laughakshi)- refer to the "wearing of a garland by the wife". This would account for the present day practice of 'offering the would-be mother such food, clothes ornaments etc. as may be desired by her at this stage of pregnancy.' The fulfilment of mother's desires medically prevents the mental deficiencies and the physical deformities of the child to be born.

SIMANTONNAYANA (brushing of hair) - The back brushing'of the hair is made by way of a formal declaration of the pregnancy. This sacrament is performed during the first pregnancy-only.

The ceremonies consist in.

(a) Parting of hair, the process being that the hair is to be loosed, then combed, made into-two parts and tied with wood or thread. There is another similar ceremony. According to Asvalayana (1. 7. 18) when the bride is taken home after marriage the husband loosens the knot of the maiden hair.

(b) Lute-playing (vipagayana) and singing of heroic songs.

(c) Putting the wreath of *Udumhara* flowers (of which the plant was formerly placed in the nuptial bed) round the wife's neck.

(d) Sipping of water with the prayer (man-tia): "May the geim ccme into the womb"

(e) Looking at the wife's image reflected in a pot of water, when the husband asks 'what do-you see' and the wife replies 'I see sons, cattle **and** long life of my husband[7].

This formal declaration of the attainment of motherhood with such pleasant functions appears to further fulfil the desires of the mother which is believed to result in the avoidance of mental or physical defeciency in the child to be born.

JATA-KARMAN (birth rites)-Certain rites* are performed on the birth of the child. Authorities differ as regards the number of these rites. The principal ones appear to be the following:—

(a) Preliminary sacrifice praying for long **life** *(ayushya).*

(6) Greeting of the child by the father by

(i) Touching the child's body to transfer personal influence.

(ii) Smelling on the head to prevent bad luck

(tit) Reciting prayer over the child for his prosperity.

(iv) Breathing on the child for the child's brain powers (medhajanana)

(c) Feeding the child with honey and clarified butter, and mother's breast (Stanapratidhana).

(d) Measures to keep off evil, which include *(i)* a bath, *(ii)* holding a pot full of water over the head, *(Hi)* tying a gold piece round the child's right wrist, *(iv)* whispering over the ground and mother, *(v)* removal of evil eye from bad persons, ghost, demon etc.

(e) Giving a pet or secret name.

Prayers *(Mantras)* to be uttered by the father are significant:—

"Be a stone from limb to limb"
"Suck long life, suck old age"
"Grow with the lustre of Agni (fire)
"May the deities of Day, Night, Fortnight,
Month, Season, Year, Old Age, Death
Take charge of the child."

In this sacrament the motives appear to be

(i) to do such things as would increase the longevity of life called Ayushya. Nothing bsyond

prayers however seem to have been done as implied by the following hymns :—

agnir ayushyam
*sa vanaspatibhirayushyam**
tena tva ayushya
ayushmantam karomi

(ii) to do all that would increase intellectual powers (medha)

'medhdrh tve devah savita
medham devl sarasvatl
medham tve asvinau devau
adhattam pushkarasrajau

(iii) Proper feeding arrangement for meqfcal and physical growth.

This rite makes it clear that in cultured family the formal connection of the child and father by such spiritual rites is recognised.

NAMAKARANA (naming the child)—The -ceremonies consist in

(a) Sacrifice (*homa),*

(6) Naming.

(c) Tying of gold round the wrist *(hiranym* handhana).*

(d) Touching the child *(abhimarsana).*

(e) Smelling the child *(avaghrana).*

The secret or pet name is known only to *the* parents. The public name is selected after

a *rishi* (sage), *a* deity, or . a forefather. There are different rules , for names for male-child and female-child. ,

Owing to a, mixture of culture and confusion' no system is now followed. We have Ivy lata,. Iqbal Narayan, and so forth.

NISHKRAMANA (bringing out of the child from the nursery)—The time is from three to- four months. The ceremonies comprise the seeing of the sun and the moon. It is perfectly hygienic.

The mother hands over the child to the father who, addressing her as 'woman with well-parted hair', utters the prayer *(mantra)* to the effect that "the child may not come to harm or be torn from the mother."

The ceremonies consist in

(a) Sacrifice *(homo).*

(b) Bringing out the child.

(c) Prayers to the Moon and the Sun.

ANNA-PRAS'ANA-Feeding the child with solid food after (or before) the teeth appear,, generally between 5 and 6 months. The food: consists of curds, honey, ghee and rice, also fish,, flesh of patridge and goat.

CHAULAKARMAN—The cutting of the -chad's hair for the first time and arranging them

'in locks was called *chaula* or oAwJa-kararia, the *ohBda* being the tuft of hair which is left on the head when the rest of it is cut.. It is done from the 1st to the 3rd yean

The following are the ceremonies;

(1) Preliminary oblation.

(2) Mixing of hot and cold water.

(3) Rubbing of warm water over the head.

(4) Smearing of butter on the hair.

(5) Putting of *hum* grass on the hair.

(6) Pressing of the razor on the hair.

(7) Cutting of the hair.

(8) Wiping of the razor.

(9) Putting of cut hair into cowdung.

(10) Bath after haircut.

Similar customs are prevalent among the Slavonic peoples of South Europe and the Indo-Germanic peoples.

This appears to be an admission ceremony to a particular group. Thus the descendants of Vasishtha keep the tuft on the right side, of Atri **and** Kasyapa on both sides; those of Bhpgu keep no tuft, while those of Aftgiras keep five tufts. The practice is seen elsewhere also. Only free-born Romans could wear uncut hair; so also the English lords; jail prisoners also have particular **rules** in this matter.

UPANAYANA—Lit. to bring (the child) near (the *gum)*[1] for the purpose of learning *the* Vedas. The rites are three-fold:

(a) Vow of studentship.

(6) Learning of the *savitri* hymn (R, IIL 62. 10)

(c) Putting on a *simidh* (log of wood) into the fire, with the prayer:

"I have thrown a *samidh* into the fire *(jatavedas);* increase with that, O *agni,* as we shall increase with *brahman;* I smear myself with lustre: may fire put intelligence into me, progeny into me, and lustre in me".

The ceremonies in connection with the vow consist in the following :—

The teacher ties the girdle round the waist of the pupil, hands over the staff to him and lays down ,the rules of studentship :—

(i) Thou art a student, sip water (by way of oath taking) do not sleep by day and remaining obedient to the teacher, study the Veda* (A. 1.22.2; S. 2.4.5; P. 2.3.2; Ka 2.4).

(ii) Lay fire wood on fire (B. 2. 5. 45; Bh L 9)

(iii) Earn your livelihood by begging from mother only, (A. 1.22.6), from one who would not refuse (B. 2.5.48).

This brings the child to his second birth where *savitrl* (hymn) is the mother and the teacher, the father. Thus begins his life of *braihmacharin.*

The detailed process

1 Sacrifice.

2. *Anjalipurana*—(to show his desire).

3. *Asmarohana*—(firm stand)

4. *Dadhipramna*—(cleaning the mind)

5. *Hastagrahana=upanayana*—(acceptation or admission by teacher.)

6. *Svikarana*— (consent of pupil.)

7. *Paridana*—(giving over by parents.)

8. *Nama-prichchha*—(asking the name.

9. *Aditya-darsana*—(showing the sun or light.)

10. *Agni-pradakshma*—(fellowship by going round the sacrificial fire.) Thereafter commences the teaching proper.

11. *Brahrnacharya-upadesti*—(precepts of student's life).

12. *Savitri*—(teaching of the *gayatri* hymn).

13. *Sarnidhadhana*—(fire sacrifice and vows).

The principal insignia of the pupil :—

1. *Vastra*—(clothes, uniform).

2. *Ajina*—(skin cover).

3. *Danda—(staff;* campare a boy scbut's equipments). '

4. *Mekhala*—(girdle which implies strength),

5. *Yajnopavlta* (something worn fcJr sacrifice. Parsees put on sacred shirt, Christians robe, the Buddhists Yellow-cover,) This is 'Thread garment' selected probably owing to hot clifriate *(Samskara-ratnamala,* pp. 189-190). " *

'It is a *Yajnopavita* because it has been worn round Him whom the Hotri priests call the great Soul, named *Yajha'*

According to Hanta (trans, p. 18), the oldest smjiti, women also could take a similar course of study with the accomplishment of the same ceremonies.

VEDA-VRATAS (Vow of studying the scripture)—The four fold vows of the *brahmacharin* (student) appear to be mainly acquiring of the *veda* or knowledge (of all subjects). For that purpose a disciplined life is to be lived. This discipline seems to have been divided into four groups:—

(1) Celebacy and sexual chastity in thought and action—(thus to shun the company of opposite sex when necessary).

(2) Simplicity in clothes and food,

(3) Perfect obedience to the teacher—who is to be a friend, philosopher and guide.

(4) Devotion and prayer (sacrifice with *samidh* wood) for steady progress in the subjects -of study (compare the writer's article on University of Nalanda).

(1) The strict observance of chastity includes the avoidance of such things as are likely to •excite the mind or body. Thus one avoided dancing, singing, (gambling ?), anointing *(i. e.* use of perfume, powder, lipstick *etc.)*

(2) Eating of flesh, honey, spices etc., injuring a live insect, lying, slandering, or quarrelling.

(3) Obedience includes the touching of the *guru's* feet, not to seat beside the teacher, not to dispute with or scoff at him, follow him at his words (discussion for understanding is not prevented); respect to teacher's wife and children (this shows that the student was taken as a member of the family.

(4) The maximum period of study is 48 years, the minimum 12 years; (Ap, 1, 2, 12,-16; Gaut. 2, 45-47). Study must be completed before gray hair appears (Baudh. 1, 3, 5); one can, however, be a life-long student *(naishthika-brahma-*

charin) and follow the teacher or elder students in matters of research (Gaut. 3, 4-9 ; Vish. 28, 43-46.)

SAMAVARTANA (home return) and VIVAHA (marriage)—To come back (after the convocation or bath) to the house-holder's life. The only rite performed is a sort of bath corresponding to the present-day convocation ceremonies. After a tour or pilgrimage the educated youngman marries and under the guidance of his experienced father picks up the duties of a householder.

These are the sacraments proper. The rest are ordinary duties of a householder, which, contain religious rites also and are, therefore,, called sacraments in a broader sense.

AS'RAMAS

The sacraments proper for which the parents are directly responsible are ten in number beginning with the conception ceremony and ending at the *upanayana* (initiation) whereby the child is transferred to the teacher. Henceforward, the child is himself responsible for moulding his character and shaping his own career. The career of a student *(brahmacharin)* is the first of the four stages into which the life is

divided. For the commencement and settlement of the second stage *(garhasthya* or house-hold duties) both the youngman and his father is-jointly responsible, inasmuch as the father is partly required to perform the marriage ceremony *(vivaha)* and cannot retire or renounce the worldy duties until he sees his grandson, that is, until his married son is settled down to take up the household duties. In the third stage of forest dweller and the fourth stage of an anchorite one is wholly and individually responsible for his action and inaction.

BRHMACHARYA is the student life, the duration of which varies from 12 to 48 years. Those who intend to enter the next stage of householder must marry before grey hair appears. As a student he is required to observe the four vows, significantly called four *veda-vrata* quite in conformity with the term *brahmaoharya.* Both these imply almost the same thing, because *veda* and *brahman* are taken in the same sense. *Veda* means knowledge of worldy and spiritual things ; and of all knowledge the chief one is to know God *(brahman)* and to become one with Mm. This is the ultimate aim *(purushartha)* for all civilized and cultured people. When there *is* a clear-cut object in view the conduct in differ-

ent stages of life permits of regulation aftdL discipline. Aimless life cart hardly be well regula ted. The Hindu student was required to observe four vows : *(i)* Simplicity in clothes and food by following regularly the rules of hygiene and dietary in order to keep neat and clean and fit for work, *(ii)* Strict observance of celebacy and sexual chastity which is necessary to keep the mind undisturbed and the body healthy so long, as they are not fully grown. *(iii)* Perfect obedience to the teacher who is the *acharya* (director) and *guru* (guide). Without faith and devotion in a competent teacher the full benefit of his personal influence and teaching cannot be obtained, *(iv)* Personal effort and active prayer (to God) for a steady progress. The praypr-13 significant—"I have thrown a *(samidh)* plant into the fire *jata-vedas,* increase with that O *agni* (fire) as we increase with *brahman;* I smear myself with lustre: may fire put intelligence into me, progeny into me, and lustre into me."

The subjects of studies varied and were practical for life and included all arts and sciences, both for general culture as well as for special, studies. The results of the curriculum are shewn by the existing literature in Sanskrit, Pali, and

Prakrit and an all-round progress made by the Hindus in their social, political, and moral life.

GARHASTHYA or householder's life commences after the return *sarnavartaaa* of the student to his parental home and after his marriage. The four normal forms of marriage, as already explained, are quite in conformity with the declared object of life. Whichever form—spiritual *{brahma),* divine *(daiva),* sagely *(arsha)* or human *(manusha)*—one chooses in getting a partner of .his householder's life he is required to perform jointly with his wife certain periodical duties which are described under four groups of *yajna,* which term is, commonly but insufficiently translated by 'sacrifice'. Among the women folk who preserve the traditions, the term *'yajna'* is commonly used to imply any 'big feast' such as at the time of *annaprasaaa* (first feeding), *upanayana* (initiation), *vivaha* (marriage), *sraddha* (funeral rites) etc.

(a) The first group is known as *pancha* (five)—*maha (great)—yajnas* (sacrifices) which comprise (i) *brahrna-yajna,* (ii) *deva-yajna,* (iii) *pitri-yajna,* (iv) *manushya-yajna* and (v) *bhuta-yojna.* The *brahma-yapia* is nothing more than the private recitation of the Veda,

that is, the daily prayer by muttering the *savitrt* hymn; 'I pray for the enlightening excellent lustre of the creator (sun), may my intelligence be increased'. *Deva-yajni* is the offering made to gods of melted butter in the nuptial fire. In this daily offering the wife also takes part. *Pttriyajfia* is the funeral offerings daily made to the manes or the souls of the deceased ancestors. It consists of water *(tavpana),* or food comprising milk, roots and fruits and feeding of Brahmans *(sraddha). Manushya-yajna* is the hospitality shown to mankind as a daily routine work. And lastly the *bhuta-yajna* or the offering of food daily made to all created beings *(bhuta)* by throwing grain *etc.,* for the ants and insects.

These are considered to be the five essential duties of householder because "members of all orders subsist by receiving support from the householder" (Manu. I l l *77)* and 'he who doesnot feed these five lives not though he breathes' (Ibid. I l l 72).

There are three other sets of sacrifices (*yajnas)* which are performed by the householder periodically and on special occasions. The *paka-yajnas* are properly the offering of the cooked food to the manes. The *havir-yajnas*

are the offerings of melted butter to the fire for the gods. And the *soma-yajnas* are the great festivities when the intoxicant juice of *soma* plant was freely offered and drunk.

It is expressly laid down that "he who may possess a supply of food sufficient to maintain those dependant on him during three years or more than that is worthy to drink the *soma,* juice. But a twice-born who nevertheless drinks the *soma* juice does not derive any benefit from that act. If an opulent man is liberal towards strangers, while his family lives in distress, that counterfeit virtue will first make him taste the sweets of fame, but afterwards make him swallow the poison (of punishment in hell). If a man does anything for the sake of his happiness in another world, to the detriment of those whom he is bound to maintain, that produces evil results for him, both while he lives and when he is dead" (Manu. XI. 7-10).

This warning of the most leading law-giver makes the position of the house-holder sufficiently clear, The first and foremost duty of the house-holder is to maintain his family-members and the needy persons of his society. The excessive religious zeal is strictly forbidden here.

The *paka-yajuas* are the periodical *sraddhas* performed in memory of the ancestors with the cooked *(paka)* food. They are variously divided into three, four, five, and seven types. The group of three consists (acc. Asv. G. S. 2, 3) of *huta (sraddha* performed during *parvana,)* *prahuta* (recitation of the Vedas during *sraddha)* and *brahmahuta* (feeding the guests during *sraddhns).* Paraskara in his *gfihyamtra* (VI, 1,4, 1) gives another classification of four They are called *huta* (sacrifice in the morning and in the evening), *ahuta* (visiting holy places,, lit. mounting rocks), *prahuta* (eating and feeding of birds of sacrificed food), and *prasita* (feeding of Brahmans). According to another division they are called *vaisvadeva* (sacrifice,) *homa* (sacrifice), *bali-karman* (offering), *nitya-sraddha* (daily libation), and *atithi-bhojana* (feeding of guests). The fullest list of seven comprise *ashtaka* (eight-fold *sraddha* at every month-and-a half), *parvana (sraddha* on special occasions like the eclipse), *sraddha* (at the anniversary of death), *kravanl* (at full moon in the month of July-August), *asvayuji* in the months of September and October, *agrahayani* in the months of November and December and *chaitri* in the months of March and April.

FUNERAL OBSEQUIES

The funeral rites are not reckoned (Gaut. S. 14 ff.) among the sacraments. But they are implied by the *pitri-yajna.* The house-holder has to perform the funeral ceremony of the parents and family members.' When the parents die in the *vanaprastha* (hermit) or *sannyasa* (anchorite) stage they do not ordinarily get all the following *sraddha* and other functions.

ANTYESHTI—Lit. the last sacrifice performed at the time of burning the dead body as well as daily after the cremation until the first *sraddha* is more formally performed. The giving of daily pindas or sanctified food to the spirit of the dead *(preta)* is intended to lend arms, legs, heads and other limbs in order to transform the floating and limbless spirit *(vayubhuta)* into a father *(pitri)* who is fit to be received into the *Sraddha.* The process consists in an offering of water and a* *puraka pinda* being made from bamboo vessels filled with milk and water which are hung by a rope in a river or a pond.

Those for whom these *antyeshti* ceremonies are not performed remain as *preta* (or *bhuta,* evil spirits) and haunt the *sapinias* (blood relations), and others. Thus this *antyeshti* is performed to keep off evil spirits.

S'RADDHAS—These on the other hand are considered auspicious *(mangala)* ceremonies. There are several varieties :—

(1) *Ekoddishta*—It is performed after ike period of the funeral impurities. This is the first *braddha* for the dead.

(2) *Masika* (monthly)—Until the first year of the deceased *sraddhas* are performed on the *tithi* (day) of the death every month.

(3) *Sapindikarana*—This is the *sraddha* performed at the conclusion of the first year of the death. Until this is performed the spirit -cannot enter into the family of the *pitris* (manes),

(4) *Vatsarika* (annual)—*sraddhas* are al so performed annually on the day *(tithi)* of the death.

(5) *Kamya, abhyudayika,* or *vriddhi sraddhas* are performed on the occasion of some joyous ceremony such as *awapravana, upanayana, vivaha,* etc,

(6) *Parvana-Sraddhas* are performed at the time of *parvan* (auspicious occasions) such as pilgrimage, *samkranta,* eclipse, etc.

(7) *Nitya-sraddha-It* implies daily libations *(tarpana),* which is also performed by the householders.

Thus it appears that the *paka-yajnas* were meant to be the *Sraddhas* performed daily, at

every month and a half, at two months quarterly and annualy.

The *havir-yajnas* were probably meant chiefly for the gods as opposed to *pakayajhas* meant for the manes or departed spirits of relations. The former are mainly performed with *havis* (melted butter, as opposed to *charu* or boiled price). They also comprise seven varieties which consist mostly in the times of performance, rather than special kinds. The first one is known as *agni-adheya* (lit. kindling of sacred fire) with *soma* plant (Manu. VIII. 209). The second is known as *(igni-hotra* (lit. worship of fire). It is performed at the beginning or at the end of the day and of the night (Manu. IV. 25). After the death (of wife) the body is burnt with this fire (Manu V. 167). The distinction of this from the first one lies in its being performed with these sacred fires (Manu VI. 9). The third one known as *darsa-ishti* is performed monthly at the new moon. The fourth one, *paxirnamasl* is performed also monthly at full moon. Thus these two are performed alternately at the end of each half-month (Manu. IV. 25). The fifth one is called *chaturmasya* and is performed at every fourth month or thrice in a year at the end of three seasons (Manu. IV. 26). The sixth one

is called *pasu-bandha* (lit. binding of an animal implying the slaughtering of an animal). It is performed at the solstices (Manu IV. 26) and looks like a sacrifice where an animal is killed. But it is not the *asvamedha* sacrifice, where a horse is killed. The seventh one is *scmtramanl* which implies a simple Vedic *(srauta)* sacrifice with melted butter, otherwise and more generally known simply as *homa.*

The *soma* sacrifices are great festivities performed at the end of the year (Manu. IV. 26) with *soma* liquor for entertainment. These are forbidden for those who are not rich enough (Manu. XI. 740). They also comprise seven varieties. The first is *agnishtoma* (fire worship), the second *atyagnishtoma* (greater fire-worship) the third *ukthya* (praise-worthy), a still greater one, performed in the morning and mid-day, while the fourth one is called *atiratra* (late at night) and is performed at the dead of night. The fifth one, *shodasa* (sixteen-fold) is a still greater festivity in which probably each guest was received and presented with sixteen things, such as gold, cloth, ring, seat etc., in addition to the feast with *soma* drink. The *aptoryama* may imply a whole day-and-night festivity. The seventh one which is not specified in most of the treatises

may imply the *rajasuya* or royal sacrifices including the *asvarnedha* (horse sacrifice) festivity.

VANAPRASTHA (retired life as an ascetic)- The time of retirement from ordinary household duties has been fixed at the commencement of old age. This old age appears to have varied with different individuals. It is stated that one should retire when one sees his skin becoming wrinkled and hair turn gray (Manu. 6, 2 etc). But one is not free to retire until he sees the son of his son. This means that before retirement one should have sons settled down to take the burden of house-holder's duties which must be carried on for the benefit of the family and the society.

According to Kautiliya (Arthas'astra, Book II y Chap. I, 48 Transl.) "whoever has passed the age of copulation may become an ascetic after distributing the properties of his own acquisition (among his sons ?)" "When, without making provision for the maintenance of his wife and sons, any person embraces asceticism he shall be punished".

At retirement one's wife may accompany him to the forest (cf. hill stations) or remain in the family to look after her sons.

A forest dweller who retires with his wife,

may belong to one of the following groups :—

(a) *audumbara*

(h) *vairinchi*

(c) *halakhilya*

(d) *phenapa*

Those who retire without wife belong to one of the following groups :—

(i) *kalasikha*—(of blue tuft).

(ii) *uddanlaka*—(carrier of staff).

(iii) *asmakutta*—(resider on stone).

(iv) *dantolukhalika*—(teeth-mortar).

(v) *vjiehchhavrittika*—(beggars).

(vi) *bmlvas'in*—(eater of Bela-leaf).

(vii) *panchagni-madhyaMayina*—(lying on five fires).

As these epithets imply, there are different forms of ascetic (yogic) practices. In whichever group of yogins a forest dweller chooses to belong, all of them are required to clothe themselves in bark or skin, let their hair and nails grow, live on fruits, plants and roots of forest *(i. e.* they do not work to earn their livelihood), sleep on earth, generally perform the five *mahayajnas* (VI. 94, Gaut. 3, 26-36; Baudh. 2, 11, 15). These and similar oth^r ascetic (yogic) practices prepare a recluse for the complete renunciation of the world in order to enter into the last stage.

SANNAYASA (recluse or mendicant life)—This is the fourth stage in the life (of the Brahmans generally). At this stage one may assume the name and orders of all or one of the following recluse :—

(1) *sannyasin*—(one whs has abandoned all worldly concerns).

(2) *bhikshu*—(mendicant, religious beggar).

(3) *parivrajaka*—(traveller, tourist).

(4) *yati*—(restrainer).

(5) *pravrajita*—(one who goes into exile to meditate) otherwise called *muni—mananat munih* (Yaska) one who meditates in silence.

The names of these orders are significant. These indicate asceticism of a higher order than those of the *vanaprastha* (or forest dweller) stage.

'At the time of entering this stage one should perform a small sacrifice *(ishti)* to Prajapati (creator) in which the whole property (of the *vanaprastha* or *grihastha)* is given away as the sacrificial fee (Vish. 96, 1; for other ceremonies see Baudh. 2. 17) and thus abandon *(sannyasin)* all worldy concerns. Without home or property (Vas. 10.6) he shall roam about as a beggar *(bhikshu),* shall stay nowhere for a long time *(parivrUjaka);* by way of restraining

physical needs *(yati)* he shall sleep on earth, wear a loin-cloth as his only dress (or move about naked), shave his head bald, hold in his hand three staffs intertwined with each other and a beggar's bowl and a water-pot, eat only what is given to him voluntarily yet never any meat or sweets."[1] "No ascetic other than a *vanaprastha* shall find entrance into the villages of the kingdom" (Kaut. Arth. Bk. II, chap. I, 48). The mental restraint of the *yati* requires an unruffled temper and philosophical equanimity; he shall wish neither for death nor for a long life and shall not even trouble himself to see whether somebody is hacking off his hand with an axe or is sprinkling sandal powder on him".

Lastly going into exile *(pravrajita)* he should meditate in silence *(muni)* "over the short duration of life, the impurity (being subject to decay) of the body, transitoriness of beauty, tortures of hell, infirmities of old age and disease, separation from the beloved, co-existence with the enemies and the endless transmigration of the soul."

"Thus gradually shaking off all mundane propensities, roaming about alone, speaking to none, he is finally dissolved in.the universal soul."[2]

1. Jolly, h. & c, pp. 325-26,
2. ibid p. 326.

CASTES AND VARNAS

"During the times of conquest and migration, such as are represented in the hymns of the Rigveda, the system of castes as it is described in the laws of Manu etc. would have been a simple impossibility. It is doubtful whether such a system was ever more than a social ideal........... On the other hand even during the early period, there must have been a division of labour, and hence we expect to find and do find in the *gramas* of Five Nations, warriors (sometimes called nobles, leaders, kings), counsellors (sometimes called priests, prophets, judges), and working men (whether ploughers, builders or road-makers)• These three divisions we can clearly perceive even in the early hymns of the Rigveda."[1]

This division of labour gave rise to certain other geographical divisions also.

"Mention is often made in the Rigveda of *sapta-sindhavah* (seven rivers) which in one passage at least is synonymous with the country inhabited by the Aryan Indians". In the Avesta also Hapta-Hindu occurs to mean only that part of Indian territory which lay in Eastern Kabulistan.

1. Maxraflller, *India what can it teach us,* 1899, pp. 95-96 note.

If 'seven' was used for a definite number it would comprise the Kabul, Saraswati and the five rivers of the Punjab.[1]

'The land of the five rivers—Indus together with Jhelum, Chenab, Ravi, Beas, Sutlej ; Saraswati near Kurukshetra and Thaneswar, Ganges. (Rig. IV. 45, 81 etc.) Jamuna (Rig. V. 52, 17) and Brahmaputra (Rig. V. 52, 17)—was the earliest home of the Aryan settlers in India; and it would seem that the settlers along the five rivers gradually formed themselves into five tribes or nations.' The five lands *(pancha-kshiti)* are alluded to (in R. V 1, 7, 9; 1, 129, 3; VI. 46, 7 and other places). Similarly we read of the five cultivating tribes *(pancha-krishti* R. V. II, 2, 10; IV. 38, 10) andfive peoples (pancha-jana, R. V. VI, 11, 4; VI 51, 11; VIII. 32, 22, IX. 65, 32 etc.)

"It was these five tribes of simple, bold and enterprising Aryans, living by agriculture and by pasture on the fertile banks of the Indus and its tributaries which have spread their civilization from the Himalayas to the Cape Comorin"*

1. Macdonell, *History of Sanskrit Literature* p. 141.
2. R. C. Dutt, *A History of Civilization in Ancient India* Book I, Chapter V, pp. 62-63-

"The 'five tribes' a term often. jused_as synonymous with 'Aryans' (twice enumerated together), meant the Purus, Turvasas, Yadus, Anus, and Druhyus,

Other (seven) tribes are also mentioned in the Riygeda. Usinaras (of the time of Ait. Brahm. located in the middle of Northern India); Chedis (of Epic age, settled in Magadha); Kriyis (connected with Indus and Asikni, points to north-west) being the older name of Panchalas (at the time of S'ata. Brahm. inhabiting north of Modern Delhi); Gandharas (cf. Kandhar) Mojavats, Magadhas (of Behar), and Artgas (of Bengal, of the time of Atharva Veda).

In the *Brahmanas* new Aribal namesjgccur : e. g.Kurus, Bharatas. Compare lists of Ait. Brahm. Manu, Mahabharata and Buddhist literature of which new ones are:—Srifijayaya and Matsyas.

"Vedic Aryans were split up into numerous tribes and were conscious of their unity in race, language, and religion. The tribe, in fact was thelgolitical unitwell organised" (like the Afghans at present or Germans of Tacitus' time).[1]

VARNAS (class)—'"The Aryan invaders of

1. Macdonell, *Hist, of Skt. Lit.* pp. 157-58.

India, though split up into many tribes were conscious of their unity of race, language and religion. They styled themselves *arya* or kinsmen. The subjugated aborigines were called *4a$yu* (fiends) *dasa* (slaves) and later *anarya* (non-Aryans, compare the term Natives). The characteristic physical difference between the two races was that of colour *(varna),* the aborigines beings described as black *(krishna),* black-skins, of *dasa* colour in contrast with Aryan *(pur)* colour." "This contrast undoubtedly formed the original basis of caste, the regular name for which in Sanskrit is *varna* (colour)". Thus the colour distinction divides at first the Aryans and non-Aryans into two Vargas—the Whites and the Blacks, or rather, the conquerors and the conquered. (This practice has been a common factor in History; all conquerors maintained their superiority, *e. g.* Americans and Negroes, Europeans and Indians, etc.). Indra is stated in a hymn "to protect the Aryan colour *(varna)* and subject the Black skins. In another hymn Indra is extolled for having dispersed 50,000 of the Black race.

Before the consolidation of the caste system, the Aryans divided themselves into three classes as warriors, counsellors and working-men

x\o which a servile class of non-Aryans were added.

A further grouping into five classes appears to have been based on the geographical and -ethnological divisions as five rivers, five lands, five peoples, five tribes and also five cultivating races *(krishti).*

The impassable barriers of castes based on birth *(jati)* and heredity and the prohibition of intermarrying and eating together grew up much later in the times of the Brahmana literature. The word *brahmana,* the regular name for 'man of the first class' is rare in the Rigveda occurring only eight times but *brahman* meaning sage or officiating priest is found forty eight times. The first and only time the four castes are mentioned in the Rigveda is in the Purusha-•sakta (X. 90) which is one of the very latest poems of the Rigvedic Age, for, it presupposes the knowledge of the three oldest Vedas, to which it refers together by name. The Purusha's mouth became the *brahmana,* his arms the *rajanya,* his thighs the *vaisya* and his feet the s*udra.* This Purusha of the Rigveda is the same as Prajapati (creator) of the Brahmapas, who is identified with the universe in the *Upanishads.* Still later in Sartkhya philosophy Purusha becomes

'soul' as opposed to matter *(prakriti).* In the Rigveda Viraj is mentioned as produced from Purusha and in later Vedanta philosophy it is a name of personal Creator as contrasted with Brahma, the universal soul. Later on Putusha^ Prajapati, Hirapyagarbha, and Visvakarman became identical.

'Varna' in the Rigveda mere, distinguished the Aryans and non-Aryans, and,, nowhere indicates-separate sections in the .Aryan Community (Rv. I 11, 34, 9, etc.). The term *brahman* in the early Rv. used in a hundred places to imply the composers of hymns and nothing else (Rv. VII, 103, 8, etc.). ' Vipra' is used as merely an adjective which means wise and which also applied to gods (Rv. VIII, 11, 6 etc.). *'Kshatriya*[1] is also used_ as an adjective and .means 'strong' andjs-appliedto gods (Rv. VII, 64, 2; VII, 89, 1 etc.). The following hymn illustrates the point:

Behold I am an composer of hymns, my father is a physician, my mother grinds corn on stone. We are all engaged in different occupations' (Rv. IX. 112,3).

The later story of Visvamitra being born as Kshatriya and becoming a Brahman by force of arms merely confirms the fact that he was a rishi doing the duties of warrior and a priest

and that till his time there was no caste distinction based on birth between Brahmans and KshatriyasTj

That the caste system was a much later growth is also held by Maxmiiller (Chips from a German worshop, Vol. II, 38 of 307, 1867), Weber (Indian Literature Transl. p. 38) and Muir (Sanskrit Texts, 1872, Vol. I, p. 291). The birth ^lone_determining one's caste appears to have been recognised not till the times of the Purapas (cf. Vishnu P., Bk. I11, Chap. 8)7

The stories in the Jatakas *(e. g.* Bhaddasala: introduction ; Kummasapinda : Introduction ; Uddalaka, IV. 293; Chandala, IV. 388; Satadhamma II, 82 f; Chitta-sambhuta. IV. 390; *etc)* and the Buddhist texts *(e.g.* Digha Nikaya No. 3 : Ambattha sutta ; Majjhima Nikaya no. 93: Assalayana sutta; Majjhima Nikaya no. 90: Kaunakathata : Vassettha sutta S. B. E. X. 108 ; Madhura sutta, J. R. A. S. 1894, p. 349 *etc.)* make it clear that equality of castes and rational views about higher and lower castes were recognised but the practical distinction between the four castes had already been well-established, (cf. R. C. Mazumdar, Corporate life in Ancient India, p. 364; Coplestone's Buddhism p. 145 ; Rhys Davids, Indian Buddhism, Hibbert Lectures

P. 51 ff.) There are mentions of some sub-castes m Vedic literature (Vol. II pp. 585-6 Mazumdar p. 376) : *karmara* (smith,) *kulala* (potter), *kaivarta* (fisherman), *gopala* (cowherd *takshcma, tavhtri* (carpenter), *dhjvara* (fisherman), *napita* (barber), *rnalaga* (washerman), *viiyitri* (weaver), and *surakara* (wine-maker), *etc.*

There are some regulations referring to the distinction of castes, duties and privileges :—

(1) Brahman is addressed as *ehi.,* Kshatriya as *adrava* and VaiSya as *agahi* (sat. Brah. 1, 1, 4, 12).

(2) Brahman may marry in 3 castes, Kshatriya in 2, and VaiSya in 1 only.

(3) Ages for beginning student's life are 8, 11, and, 12 for Brahman, Kshatriya and VaiSya respectively.

(4) *Savitri* hymn of Brahmana is a *gayatri* of 8 syllables, of Kshatriya is a Trishtub of 10 syllables, of Vaisya is a Jagati of 12 syllables.

(5) *Upanayaua* of Brahmans is recommended in spring, of Kshatriyas in summer, of VaiSya, in autumn.

(6) Different materials for *uttariya,* (upper garment) *rnekhala* (girdle) *danda* (staff) are prescribed for Brahman, Kshatriya and Vaisya

(7) White, red and yellow grounds are

recommended for building sites of Brahman,, Kshatriya, and Vaisya. The four special privileges of Brahmans comprise

(1) *archa*—(venaration).

(2) *dana*—(gift).

(3) *ajyeyata*—(freedom from oppression).

(4) *avadhyata*—(immunity from capital punishment).

The Four special obligations for Brahmans consist of

(1) *brahmanyam—(l* purity of blood).

(2) *praiirnpacharya*—(proper way of living).

(3) *yasah*—(fame) ; compare :—

acharo vinayo vidya pratishtha tzrthadarianam

nishtha mntistapo danam navadha Ikulalahshanam.

(4) loka*pakti*—(intellectual and religious training of people).

Other duties of a Brahman include *(I)* not carrying arms, (2) not speaking in vulgar tongue, (3) to observe chastity *(brahmacharya)*, (4) to observe food rules, (5) to initiate his sons in time, *etc}*

JATI (castes)

From these natural divisions based on racial,

1.Weber, *bid. Stud,* X. 41, 96, 97,101, 102.

geographical and professional distinctions grew up the caste system, which at its origin was based on birth alone and may thus be called *jati* (from rootjam, to take birth).

Despite the homogeneity of race, language and religion, (with the expansion of territory and population the simple organisation of domestic life, where the head of the family could be the warrior, cultivator and priest, became impracticable. The society being more complex the vocations tended to become hereditary: 'The population being spread over wider tracts of territory the necessity arose for something in the nature of a standing army to keep peace and order, and to repel sudden attacks by the aborgines. The agricultural and industrial part of the population was thus left to follow their pursuits without interruption. Meanwhile the religious ceremonial was increasing in complexity; its success was growing more dependent on correct performance, while the preservation of ancient hymns was becoming more urgent. The priests had, therefore, to devote all their time and energies to carrying out of their religious duties and the handling down of the sacred tradition in their families'.

This scientific division of labour in an organised society would necessarily lead **to** an **exclu-**

siveness, which, howeveiyfor a considerable length of time appears to have permitted intermarriage and interdining. But the impassable caste-system appears to have started, in the first instance, from the treatment of the conquered aborigines, who, on accepting the Aryan belief were treated as a servile class as the result of the Aryan polity. (A parallel is supplied by a comparison of the treatment of Native Christians by European Christian conquerors). This gulf between the two races supplied the need and reasons to cause further gulfs between the three Aryan groups themselves soon after the early Rig Vedic period. "Not only do we find the four castes firmly established as the main divisions of Indian Society in the *Yajurveda,* but, as one of the latter books of the *Vajsaneyi Samhita* shows, most of the mixed castes known in later times, are already found to exist/'

On the consolidation of this caste system the Brahmans secured the religious as well as social supremacy. Although they were not the actual rulers they exercised virtually all powers not only as priests but also as king's counsellors and judges. The defence of the territory was left to the Kshat-

1. Macdonell—*History of Sanskrit Literature. pp.* 161, 181

riya warriors, and the agricultural and industrial activities to the Vaisya workmen, while menial services were reserved for the Sodra aborigines.

The inevitable powers of such hereditary division of labour led to the growth of numerous sub-castes among each of these four main castes. Thus by the time of the Epics, the *grihyasutras* and *smritis* or law books different caste rules came into being giving rise to different kinds of food, cloth and house for peoples of different castes (and sub-castes).

The word 'caste' is derived from ! Portuguese 'casta* (race), Latin 'castus' and connotes 'purity of racial descent[7].

Varna means the class, a group more or less clearly defined, vaguely hereditary. This grouping originally intended to serve political ambitions, was afterwards transformed into those legal fictions, the four castes, whereas *jati* would mean the real caste, strictly hereditary and obstinately exclusive. The class serves political ambitions, while caste obeys strict scruples, and traditional customs.[1]

Risely, in the Census Reports (p. 517) gives a definition of caste as it *now* exists. The caste

1. Senart, cited by Masson-oursel, Grabowska and Stern, *Ancient India and Indian Civilization,* p. 83.

is "a collection of families or groups, bearing a •common name which usually denotes or is associated with, a common occupation, claiming •common descent from a mythical ancestor, human or divine, or professing to follow the same professional calling and (regarded by those who are competent to give an opinion) as forming a single homogeneous community. A caste is invariable endogamous in the sense that a member of the larger circle denoted by the common name may not marry outside that circle."

"Caste in some form or other is the normal condition of all society everywhere, and every community, no matter what its religious or social development may be, requires for its well-being teachers, rulers, producers of wealth, and servants and labourers. Even in the most democratic countries (of the west), such divisions of society have always been and shall always be formed, and the well-being of the society requires that the whole of the functions be discharged on a definite and a well-organised plan. But while in other countries accession from one class to another is possible and depends largely upon personal merit (education etc.,) in most cases upon the possession of wealth, in modern India (till very lately) it is not so, though this

was clearly the case in India of the past."[1]

FOOD

No life can exist without food. Thus nature has made provision for all living beings and things. The animals by some instinct live on vegetables and other living beings mostly on the principle of local supply and superior force. This supply of food is not changed by cooking. With the dawn of civilization the selection of food and its cooking and mixture with spices appear to have been discovered by repeated experiments. The improvements in the taste and the quality of food to increase vitality and strength determine the degree of culture in matter of food.

What has been discovered in the excavation at Mohenjo Daro represents an earlier period than that of the Vedas. In the Vedic period wheat and barley *(yava)* was the principal produce of the field. *Dhanya* which in Bengal means rice implies in the Rigvada 'fried barley', *Vrihi* meaning rice in the later period is not mentioned in the Rigveda. The production of corns as also of wheat and barley requires scientific cultivation of soil, manuring, sowing, cutting

1. Lala Baijnath, *Hinduism : Ancient andl Modern* p. 36.

of the plants in time, separating the seed, unhusking and grinding. These processes imply both the scientific knowledge and efforts, which the animals as also the uncivilized people do not possess.

The art of cooking with fire requires further intelligence and implies a greater degree of culture. The discovery and the utility of fire must have long preceded the invention of cooking. In the art of cooking itself there are marked degrees of development. While some civilized peoples cannot (or do not) go beyond boiling of vegetables, corns, fish and flesh, others make delicious dishes by further processes.

Even in the early Vedic age the Indians knew the art of cooking. *Pakti* (from *pach to* cook or prepare) means prepared cakes, and the terms like *purolasa, apupa, karamhha* etc. (Rv. III. 52, 1 and 2; IV. 24, 7 etc.) are used in the same sense. Mention is made of *dadhi* (curd, R. V. VIII, 2, 9); *ghrita* (ghee, Rv. i, 134, 6), and *kshlra* (Rv. i, 109, 3). Frequent reference is made to the sacrifice and the cooking of cows, buffaloes and bulls (Rv. 1, 61, 12; II - 7, 5; v. 29. 7 and 8; VI. 17,11; 16, 47; 28, 4; X. 27, 2; 28, 2 etc.). Sacrifices of horses and rams are also found (Rv, X. 91, 14). There is mention of a slaughter

house where cows were killed (Rv. X. 89, *14)*

The chief article of food must have been milk as the animal offsprings live by instinct on mother's milk* The milk from cow, etc., was drunk as raw and was also used for cooking grain as well as for mixing with *soma* juice (like the tea of modern time). *Ghrita* or clarified butter, the preparation of which indicates further cultural achievement, was a favourite food of men and was also offered to the gods.

Various kinds of vegetables, fruits and roots formed part of the daily fare of Vedic Indians. Grains of wheat, barley (and rice) were eaten after being parched or ground to flour between mill stones and was made into cakes with milk or butter. Meat was either roasted on spits or cooked in pots made of metal or earthenware. At least two kinds of spirituous liquor were in use, namely, *soma* and *sura.* The knowledge of these drinks go back to a remote past. *Hum* (for *sura)* and *koma* (for *soma)* are found in the *Avesta* also. The process of preparing *soma juice is elaborately described in the Vedic hymns (Rv. X, 66, 7, 8, 9, 11, 13):—

O soma, you have been crushed; you flow as a stream to Indra, scattering joy cm all sides, you bestow immortal food' (7). Seven women

stir thee with their fingers, Wending their voices in a song to thee, you remind the sacrificer of his duties at the sacrifice (8). You mix with water with a pleasing sound; and the fingers stir you over a woolen strainer, and filter you. Your particles are thrown up then, and a sound arises from the woolen strainer (9). The woolen strainer is placed on a vessel, and the fingers repeatedly stir the *soma,* which sends down a sweet stream into the vessel (11). O, *soma,* you are then mixed with milk. Water runs towards thee with a pleasing sound (13). The praise-worthy *soma* has from ancient times been the •drink of the gods (IX- 110, 8). O *soma* there is nothing so bright as thou, when found out thou welcomest all the gods to bestow on them immortality (IX. 108, 3). In that realm where there is perennial light and where the heaven is placed, O .soma, lead me to that deathless and immortal realm ; flow thou for Indra (IX. 113,7).

"The strange Puranic legends of churning of the ocean and the discovery of the *amrita* or immortal drink must have been arisen from these simple vedic descriptions of *soma.* The sky in the Veda is considered watery and often confused with the s *a*

from the sky is translated in the Puranas into the churning of the ocean for the *amrita*"[1]

Long before the 64 traditional arts were codified in the *Kama-bastra* of Vatsyayana the art of cooking appears to have reached its full development. The innumerable eatables are classified by Vatsayana under four groups :—

(1) bhakshya or *charvya*—(things to be eaten by chewing).

(2) bhojya or choshya—(things to be eaten by sucking).

(3) *hhya*—(things to be eaten by licking).

(4) *peya*—(things to be drank).

Vegetables .comprise ten different parts consisting .of root, leaf, shoot (as of a bamboo) fore-part,, trunk, offshoot, skin, thorn, flower and fruit.

Peyas (drinks) are divided into two groups, namely, cooked (with fire) and uncooked. The former is called *yusha* and admits of two varieties know as soup and decoction. The latter has also two varieties called *asandhanakrita* and *sandhanakrita.* The latter are those which are made by distilling, such as the fermented or spirituous liquors, and are divided into *dravita* and

1. R. C. Dutt. *ibid* p. 44.

adravita. The *dravita* is made by mixing water, sugar and tamarind, and is known as drink or spirituous liquor., *Adravita* is made of liquified herbs mixed with palmyra fruit and plantain flower and is called *rasa* (essence or juice). Of other beverages *asava* implies spirituous liquor and indicates intoxication of three degrees, mild, ordinary and high. *Raga* implies three things, namely, those to be licked, powders, and liquids tasting salt, tamarind, pungent, and slightly sweet.

The cultural development in matter of. food staff and of their preparation was thus of a high order. It shows all the scientific knowledge of the present age. The general practice and the prescription that certain vegetables should not be taken on certain days of the month and that on certain days one should altogether fast or take some light food further indicates the scientific knowledge regarding a change of food, which is conducive to health and taste.

CLOTHES AND ORNAMENTS

The purpose of clothing is two-fold: protection of the body from the inclemency of weather and its artistic decoration. Plants and animals are protected by their natural skin and

hair. Like food to sustain the life, clothing-devices were discovered by civilized men both for reasons of hygiene and aesthetics. The cultural achievement of a people is more markedly indicated by the progress in clothing than even in food.

References (in literature both Vedic, and post-Vedic) to cloths, garments and full dress for men and women of different ranks and occupations are not meagre. *Vasm* (dhuti and sari) occurs in the *samihitas* and b*rahmanas.* It was made of threads constituting warp and woof *(otavah* and *tantavah* Kath. Sam. XXIII. I, Av. XIV: 2, 51, 1, 45; *otavah* and *prachina-tana* Taitt. Sam. VI. I, 1, 3 ff; *paryam* and *anueh-chada* sat. Brah. III. I, 2, 13ff). It had borders and fringes and ornamental embroideries *(himya,* Rv. I, 34, 1; *data,* Sfat. Brah. III. 3, 2, 9; IV. 2, 2, I I; Ait. Bra. VII, 32; compare *siohj* and *parighata.)* The child is covered by his mother's *sioh* (S'at. Bra. III. 2, 1, 18) and *sichau* of the sky cloth refers to where the sun rises and sets (Rv. I, 45, 7). The closely woven wider border *nivi* is referred to (Bengali anchla (Av. IV, 2, 51; Rv. II. 53, 2) from which depends the loose and long unwoven fringe *(praghakk* or strikers, Tait Sam. VI, 1, 1, 3; Kath. Sam. XXIII, I; Sat. *Bra.* III, 1, 2, 13).

The *vasas* had only one *nivi,* the other end being much plainer (which in men's case was tucked behind) to which belonged the *tusha* (chaffs) a shorter fringe (modern chhita, chhilka-chaffs). The *vatapana* (protecting against the wind. Tait Sam. VI, 1, 1, 3 ; Kath Sam. XXIII. 1) of the *vasas* may be its lengthwise borders which keeps the web together from becoming thread-bare by fluttering in the wind. *Aroka* (brilliant, S*at. Br: III. 1, 2, 13), *atirakah* (Kath. Sam. XXIII. 1), *alikasah* (Tait Sam. VI. 1, 1, 3) seem to have been flowers, stars, or other spotty patterns embroidered all over the cloth (modem *phul, buta,* etc.).

For ritual purposes the cloth had to be unbleached and unwashed (Sat. Bra. I11, 1, 2, 13) but ordinarily it was worn white by Vasisthas (Rv. VII, 33, 1, *etc).* Dyed cloths (Vaj. Sam. XXX, 12; Tait. Bra. I11, 4, 7, 1) with rich gold thread brocades were affected by gay young women like shas (Rv. 1, 92, 4, X, 1,6); and red and gold borders are indicated by their comparison with the horizon at sunrise and sunset. The house-holder of the *vratya* group favoured dark-blue *(krishna)* cloths and borders (Paficha. Brah. XVII, 1446, cf. Kat. Sr, Sutra XXII, 4).

The manner of wearing is indicated by the *vasas* being tied, and girt which implies tucks and knots. The *nivi* (afichla) was differently worn. The styles are shewn by the elaborate pleats and artistic waist knots *(mvi-bandha)* of men and women in the early sculptures and classical paintings and poetry. The Vratyas displayed the hanging ornamental fringe by tucking only one corner of it. The *nivi* knot was so fashioned as to form a pouch wherein magic herb could be borne in (Av. VIII, 6, 20). Sometimes the *mvi* consisted of two 'tucking up' *(udguhana,* S'at. Bra, III, 1, 1, 15). Women tied their *mvi* on the right side of the hip, it then being covered by the upper garment. Such *mvi* had ample gather of folds and fringe tessals, for these a bundle of *barhis* represents the nivi (S'at. Br. 1, 3, 3, 6). Ushas is said to have a special style of wearing rich brocaded cloth displaying her bosom (Rv. 1, 92, 4). The upper part of the body of men (and women) was covered when necessary with a separate garment, either a loose wrap like *upa-vasana, paryanakana, adhivasa,* or a tailor-made close-fitting jacket, bodice or cloak like the *pro* tidhi drapi,* and *atka.*

Thus the bride had her *upavasana* (scarf or veil, Av. XIV. 2,49 and 65) and the *vasas* of

mudagalani that fluttered high up in the air was an '*uttariya*' or scarf (Rv. X, 102. 2). Soma in the ritual had his *paryanahana* (wrapper) in addition to *upaaaJvina* and *ushnisha.* '*Adhivasana*' was an overgarment (gown) worn by princes over their inner and outer garments (Rv. V. 1.) ; forests are said to be a *adhivasa* of mother earth : thus it implies a long, loose-flowing dressing gown for men and women. *Atka* and *drapl* were close-fitting gold embroidered vest both for men and women ; *atka,* for men only, a long and fully covering close-fitting cloak, bright and beautiful, the stuff being bleached cotton, interwoven or embroidered with gold thread.

Pratidhi refers to bride's attire consisting of one or two strips of specially made cloth drawn across or crosswise over the bust and tied at the back, to serve as a bodice or like the short tight bust-bodice *kanchulika* of later days.

'Perns' is gold-embroidered cloth generally, the design being artistic and intricate, and the inlay of gold heavy and brilliant (cf. *pestvaz and ghagra).*

Nritu is pleated skirt made of brocaded cloth. (The socalled Persian *achkan, pestvaz, samla* appear to be Vedic forms of dress).

The *ushmsha* and other head dresses were

early known and used in India. It is mentioned as a characteristic of the Vratya chieftain (Av.. XV. 2, 1). It was worn by kings also (Kath. Sam. XIII. 10,; Taitt. Sam. III. 4, 1, 4 ; Muir Skt. Text IV. 4, 3; S'at. Bram. III. 3, 2, 3 ; V. 3, 5, 23; XIV, 2, 1, 18). *Sipra* is mentioned (Rv. V. 54, 11 ; VII. 7. 25) as a helmet to be used in battle. *Stupa* and *hirany-stnpa* were conical caps (cf. Persian *topi* and bridal *topara).* The *ushnisha* was tied with a tilt and cross-winding (Kat. S'raut. Sdtra. XXI. 4). It was a sort of turban and sometimes used as a kerchief (Sat. Bra. IV. 5, 2, 2, 7) by the priests and by Indrapi as a many coloured silken head band *Kaparda* was worn in front on the right side of the head (Rv. V. 54,11). *Opasa* of Indra was like the vault of heaven (Rv. 1, 173, 6,. VIII. 14, 6) and *sitika, kurira and kumhha* were the hairdresses of women. From the references to* dress which the Rigveda contains we may gather that a lower garment and cloak were worn presumably by the civil population of both sexes. The *uttarlya* or upper garment as also *mekhala* or girdle-band appears to have beeri of very early use. These clothes were woven of sheep's wool, and were often variegated and sometimes, adorned with gold.

More inferences can be made from the pre-Yedic statuary discovered at Mohenjo Daro and the sculptures of the post-Vedic period. From this source it is sufficiently clear that the priestly dress was different from warrior's garment and labourer's loin cloth, while in civil life man and woman had different dresses for use at different times. It is not unlikely that night dress and sleeping suit were different from those used in public and on special occasions.

Such different garments may be illustrated from the methods of textile industry and the references found in the *tilpa&astras* and in the ornamentation of sculptures of various sorts of men's and women's figures.

Weaving was well known at the Rigvedic and pre-Rigvedic age. Deft female fingers wove the warp and the woof in ancient times as in modern days (Rv. II. 3, 6; 38, 4; VI, 9, 2; X. 26, 6). Women of the Vedic period were acquainted with sewing also.

Weaving implies manufacture of cloth and the whole textile industry including the making of yarn *(tarku-kartnan),* that is, making twist with a spindle or a distaff. This refers to the arts of spinning. In the *Karnasutra* this spinning is mentioned with weaving and sewing or

tailoring *(sfichi-vaya-karman)*. Tailoring of three kinds is mentioned, namely *sivana* or sewing of coat etc., *utana* or darning of torn* cloth, etc. and *virachana* or making of bed sheets etc.

Skins from one class of clothing material. Maruts wore deer-skins, munis wore brown and tanned'skins. Skins of black antelope were in common use.

Kusa (grass) skirt round the hips worn by sacrifice's wife is another material of primitive type probably borrowed from the aborigines. *Bark* came from the same source.

Wool *(avika* or of sheep) was in extensive use. Its preparation is mentioned in detail.

Silk is more common than wool, *tarpya* and *kshauma* varieties are frequently mentioned.

Cotton formed the chief material for textile industry. Its weaving, spinning, darning, and dyeing processes have been fully described.

The cotton cloth, both for men *(dhuti)* and women (*sari*) was made as *vasas, vasona* (Rv. 1, 95, 7) *vastra* (Rv. 1, 26, 17) with varieties of borders, fringes and colours. Out of this-varieties of scarfs, veils, cloaks, tight-jackets and bust bodices were made.

The *vasas* both for men and women seem to have been the garment to cover in various manners the lower part of the body. The upper part of the body was decorated with simple and tailored dresses. The cloak and overcoat and dressing grown formed the full dress. The head-gears and footwears anticipated the twentieth century's perfect mode of dressing by the most fashionable western countries, except perhaps the collar and the neck-tie which are the useless and foolish additions especially for a tropicaL country like India.

The literary description is supported by the sculptures of the earlier Mohenjo-daro period. The dress of those days 'included a long shawl as shown in two statues. These bronze figures of dancing girls show the hair coiled in a heavy mass taken above the left ear to fall over the right shoulder. Sometimes there is seen a skull-cap curling into a point behind, or a taller cap with a rolled brim. The hair was taken back from the forehead and then clipped or coiled in a knot with a fillet to support it at the back of the head/

By the time of the *Manasara Silpasastra* the head dress was classified into several types :— *jata, mauli, kirita, karanda, sirastraka, kun-*

tala, kesabandha, dhammilla, alaka, chuda, and *patta* of three varieties, viz. *patra-patta, pushpa-patta,* and *ratna-pmtta.*

Footwear was not unknown. *Padvisa* (Rv. I, 166, 16) implies leggings (of a horse).

Vaturina-pada (Rv. I, 133, 2) is footguards used by chiefs in battle.

Upanaha (Av. XX. 133, 4; Taitt. Sam. V. 4, 4, 4; 6, 6, 1; S'at. Bra. V. 4, 3, 10) is a sandal (Kaus. Bra. III. 3) used in rituals as shoes and was made of antelope or horse skin; it was black and pointed *(kamiyan)* for the *Vracityas.*

ORNAMENTS—The discoveries at Mohenjo-daro and Taxila have supplied actual gold ornaments. The use and manufacture and utility not only of iron, bronze, copper and silver but also of gold were fully developed in the early Vedic period.

Like clothes, garments and dresses, references to ornaments to decorate the top head, forehead, ear, nose, neck, chest, upper and lower root of arms, fingers, middle body, ankles and toes may be gathered in abundance from the Vedic and post-Vedic literature, and from the sculptures and paintings as well as poetry.

In Mohenjo-daro the following ornaments can be recognised :—

Fillets (for head), ear-rings, necklaces, girdles with beads of carnilian, armlets, finger-rings and anklets.

The rich made them of gold, silver, faience-ivory and precious stones. The poor had them made of copper, shell, bone and terra-cotta.

In the Vedic literature references are made to the ear-rings *(karna-sobhana,* Rv. VIII, 78, 3), necklaces *(nishkagriva,* Rv, II, 33, 10), garlands *(rukma-vaksha),* jewels for neck *mamgriva,* Rv. 1, 122, 14), bracelets and anklets (Rv. 1, 166, 8, V. 54, 11).

In the post-Vedic literature as also in poetical descriptions ornaments for different parts of the body from head to foot are mentioned. The sculptures and paintings corroborate such literary account. In the *Manasara Silpasastra* the following lists of ornaments are referred to in detail:—

For the head.

Kirita—(diadem).

Siro-vibhushana—(decoration of head).

Chudamani—(crest jewel).

Chulika—(ornament on the hair of the head).

Kemhutaha—(ornament on the hair of the head).

Mallika—(ornament on the hair of th6 head, flower pattern.

Purima—(worn on the head terminating at the ears).

Balapatta—(fillet for the forehead).

Viseshaka Y—(ornament worn between the
TUaka *j* eye-brows on the forehead).

For the ear.

Kundala—(an ear-ring).

Tatahka—(an ear ornament).

Makara-bhushna—(an ear-pendant).

For the neck.

Hara—(chain of 108 strings of pearls). '

Ardha-hara—(chain of 64 strings of pearls).

Mala—(garland or necklace).

*Vana*mala*—(garland or necklace of wild flowers pattern).

Nakshatra-mala—(A garland or necklace or -star pattern; a necklace *ot* 27 stones of pearls).

Daman—(a string worn round the shoulder).

For the arms and hands

Bahumula-vcdaya—(armlet for the root of arms).

Prahoshtha-valaya—(armlet for the forearm).

KeyUra—(armlet for upper arm).

Kataka— (armlet for middle arm).

Manibandha-kalapa—(jewelled bracelet for forearm).

Kafikana—(bracelet for the wrist).

For fingers.

Aftgullyaka—(finger-rings).

Rotnangullya—(jewelled rings).

For the middle body.

Pura-mtra—(a chord or chain round the (chest).

Stana-sutra | —(a chord or chain round
Suvarna-Sutra f the breast).

Udarabandha—(a girdle round the belly or waist).

Mekhaln—(a girdle round the waist or a belt).

Kali-sutra—(a chord or chain round the loins).

Suvarna-kanchuka—(golden bodice, jacket, or cuirass).

For the legs.

Valaya~(a bracelet round the leg above ankles).

Nupura—(anklets).

Pada~jala-vibhnshana—(a net ornament for the feet).

Paduhgullyaka—(rings for the toes).

HOUSE—Like natural food to sustain life and the natural skin and hair to protect the body from the inclemency of weather, there are also natural caves wherein uncultured living beings take shelter to protect themselves from the rain, the sun and the wind. The degrees of cultural achievement in matter of house-building vary in respect of (a) required accommodation in a hygienic condition, (6) durability based on materials and scientific skill, and (c) aesthetics or beauty and symbolic expression.

The first effort at constructing dwellings is shewn in cave-houses which were made in imitation of natural caves for which no foundation or other devices for stability had to be provided. The artificial caves excel the natural ones in matters of openings and provision for light. The houses built overground require the scientific calculation of load and the making of foundations, walls, and roofs in addition to doors and windows.

The durability of a house depends upon the kind and manner of use of the various building materials. The softer materials like mud, bam-

boo, reed, straw, and wood etc. are tried by the beginners. The more skilled and resourceful a builder becomes, the more lasting materials are tried and more durable is a house made.

The real cultural achievement in architecture or science and art of building lies in providing a beautiful look both externally and internally, and giving a symbollic expression. The architectural beauty consists in proportions, symmetry and uniformity of dimensions, and in the •mouldings or ornaments for the members comprising roofs, walls, storeys, balconies and verandahs, porticoes, porches, stairs, pillars, doors, windows, skylights, etc. The varieties of buildings and rooms for various purposes indicate further progress.

Of the Indus civilization covering the period from B. C. 3250 to 2750, the buildings discovered at Mohenjo-daro, Harappa and other places in Sindh along the Indus comprise dwelling houses, shrines and public baths. The houses vary from the smallest ones of two rooms to the large ones of 85 feet frontage and 97 feet depth, with wide entrance hall, and doorway, porter's lodge, 32 feet square courtyard, surrounded by •chambers on both ground and upper floors. Such houses were paved with burnt bricks (of nearly

27" long) and were provided with a covered draiti which was connected with vertical drains discharging into small earthenware vessels sunk beneath the courtyard pavement for purposes of upstairs privies.

The great Public Bath is of considerable interest. It is a regular hydropathic establishment. It has several annexes. It consists of an open quadrangle with verandahs backed by galleries and rooms on all sides. In the middle of the quadrangle there is a swimming bath 39' feet long, 23 feet broad and 8 feet deep, which is provided with flights of steps at the ends. There are wells from which it was filled. There appears to have been an upper storey also. i

In order to make the foundations secure and watertight "the lining of the tank was made of finely dressed bricks laid in gypsum mortar about 4 feet thick; backing this was an inch-thick damp-proof bitumen" further strengthened "by another thin wall of burnt brick behind it; then came a packing of crude brick and behind this again another solid rectangle of burnt brick encompassing **the** whole".

Such constructions would show **great** engineering skill **and corroborate the poetical des-**

cription of more gorgeous houses referred to in the Vedic literature.

Atri is stated to have been thrown into a machine room with a hundred doors. Vasishtha desired to have a three-storeyed dwelling. Mention is made of sovereign who sits down in his substantial and elegant hall built with a thousand pillars, and of residential houses (with such pillars) as are said to be vast, comprehensive and thousand-doored. Mitra and Varuapa are represented as occupying a great palace with a thousand pillars and a thousand gates.

That the peoples of the Mohenjo-daro period and of the Vedic period used to reside in skilfully constructed houses is sufficiently clear from these references. They show a gradual progress in the building of various kinds of houses. An unbiased analysis of details will point to the following classes of houses:—

(a) Houses were built to suit the pastoral and agricultural life of villagers, with materials like straw, reeds, bamboo, clay and unburnt bricks.

(b) Altars and houses for the priestly class were built of burnt bricks. Models and sizes of altars for the construction of which fixed numbers of bricks were used with cement would indicate an advanced style of construction.

(c) Forts, castles, palaces and round and square types of cemeteries *(smctfUna)* were built of properly dressed stones of various kinds. These *smasana* buildings were of three kinds, namely, reliquaries, memorial buildings, and memorial pillars. These are the prototypes of Buddhist *stBpas,* dedicatory buildings, and monolithic pillars.

To suit the advanced domestic and pubiic life of a highly cultured people public assembly halls both in villages and towns, rest-houses, school and college buildings can be recognised. Roads, bridges and causeways, gateways, royal •establishments, castles for nobles and defences against the enemies are also referred to.

In the post-Vedic periods the epics and Buddhist-Jain literature supply details which mutually corroborate the particulars of Vedic literature and pre-Vedic finds of Mohenjo-dafo and other places.

In the *Ramayana* it is stated (1.5, 10-15) that in the city of Ayodhya 'the temples *(devayatana)* were as resplendent as the sky. Its assembly-halls, gardens and alms-houses *(prapa)* were most elegant. Everywhere were arranged extensive-buildings. The houses were as mines

of gems and abodes of the goddess of fortune. The rooms were full of riches and corns. The si*kharas* (steeples) of houses were as resplendent as the crests of mountains and bore hundreds of pavilions like the celestial palace of the chief among the Devas".

In the *Mahabharata* the assembly halls of Indra (Chap. VII), Yama (Ch. Ill), Varuna (Ch. IX) are described. The non-Aryan Maya is stated to have built a wonderful council hall for Yudhishthira at the suggestion of Krishna, whereon all heavenly ideas were depicted in bricks and stones, and of which there was no parallel. Maya declares himself as a great poet of architecture (like Ruskin). Lodgings built for the royal guests at the Rajasuya sacrifice were houses as lofty as the peaks of the Kailasa mountain, most charming in appearance and provided with excellent furniture. They were surrounded on all sides by well-built high walls of a white colour. The windows were protected by golden lattices and decorated with a profusion of jewellery. The stairs were easy of ascent. The houses were white as goose, bright as the moon, and looked most picturesque even from a distance of four miles. They were free from obstructions, provided with doors of uniform height, but of

various quality, and were inlaid with numerous-metal ornaments. The rooms were furnished with commodious seats,. clothing and garlands. The houses had by them charming lakes and ranges of ornamental plants.

By the time of Gautama Buddha the art of building»was recognised as a well-developed science and was classified under the following groups:—

(1) *Guha*—(underground buildings like those of Ajanta, Ellora, Nasik, etc.).

(2) *Prasacfa*—(overground storeyed buildings).

(3) *Harmya*—(more imposing palaces).

(4) *Ardhayoga*—(bungalow type of gold colour Bengal buildings).

(5) *Vihara*—(monasteries where the monks met).

Stupas or relic-shrines are also mentioned. The rails surrounding topes, temples, pillars, sacred trees and *chaityas* (churches with altar, aisles and other peculiarities) are the other types of Buddhist structures. Even in Buddha's time the size of the monuments reached very considerable dimensions. The solid dome erected by the Sakiyas over Buddha's funeral pyre was of the same height as the dome of St. Paul's cathedral in London, measured from the roof.

Even the houses for the Bhikktis (monks) had covered terraces, inner verandahs and overhanging caves.

The residences comprised [4]dwelling-rooms and retiring rooms, store-rooms, service-halls, halls with fire places in them, store-houses, closets, cloisters, halls for exercise, wells, sheds for wells, bath-rooms, halls attached to bath-rooms and ponds, and open-roofed pavilions. Even a devotee built for his own use a residence, a sleeping room, a stable, a tower, a 6ne-peaked building, a shop, a boutique, a storeyfed house, ah attic, a cave, a cell, a store-roorti, ia refectory, a fire-room, a kitchen, a privy, a place to walk in, a house to walk in, a well, a well-house, a *yartira-griha* (hot-4itting bath), a lotus pond, a pavilion. These hot-sitting baths are the prototypes of what is known later as the Turkish bath. They comprised an antichamber, a hot-rootn, and a pool to bathe in.

Like those of the Buddhists there are Jain caves at Orissa, Badami, Aihole, Elura and other places. There are again Jain monolithic pillars at Elura and other places like those of Asoka. Likei the Hindus the Jains have wonderful temples at |*Mount* Abu, Paresnath, Palitana, Gwalior, Khojuraho, Chitor, Delhi, Ahmedabad and

other places. In the South the Jains have two types of buildings, the one known as *basadi* or *vasafi* are temples and contain images of otte of the *25* Tirthartkaras, and the other known as *Eettas* combine monastery and templefe and contain collosal images of Gomata or Gomat6-Swara (as at Sravana Belgola).

By the time the standard Vastusastra, the *Manasara* was compiled the building activities of the Hindus appear to have reached their highest development. In this treatise rules and directions for all kinds of buildings and their compsoing members and mouldings are described in great detail and in a scientific manner. In the eight introductory chapters full accounts are given of the system of measurement, the necessary training and qualifications of the different classes of architects, selection of building sites, testing of soil, dialling and finding out cardinal points for the correct orientation of buildings, mathematical and astronomical calculation, planning and* designing, and the classification of buildings into *harmya, yana,* and *paryaiika;* of these

(1) the *harmya* includes all classes of buildings proper, such as *prasada, mandapa, .Sudha* sala, *prapa,* and *ranpa;*

(2) the *yana* includes *syandana, Hbika tatha* and other conveyances ;

(Vimana and *vyoma-yana* implying *ratha* or aerial car is often mentioned in general literature. The *pushpaka ratha* by which Kama returned from Ceylon to Ayodhya was clearly an aeroplane. This is corroborated by the story of Meghaduta or cloud messanger also. The art of making and plying aeroplane must have been known early. It appears to have been forgotten or given up later.)

(3) the *paryanka* includes *paiijara, manchali, mancha, phalakasana,* and other articles of furniture, *e. g.,* bedsteads, couches, tables, chairs, ward-robes, baskets, cages, and mills.

In the next forty-two chapters are described all necessary things in connection with buildings of various types. Thus are given the actual measurements, proportion, ornaments and other description of houses in villages, in towns, and forts, and their foundations, dimensions, pillars, their component parts (such as pedestals, bases, shafts, entablatures), storeys varying from one to twelve in ordinary houses, and upto to seventeen in gatehouses; the artistic arrangement of storeyed mansions in as many as ten'rows, their

attached buildings' arid pavilions, compounds and courts of edifices, their gatehouses, their compartments, halls* chambers, their doors, windows and other openings, their steps and stairs which are applied to mountains and, landing to rivers etc., their courtyards, quadrangles and arches, royal courts, palaces, thrones, and croons.

In the concluding twenty chapters are described the sculptural details of idols of deities of the Hindus, the Buddhists, the Jains, statues of great personages and images of animals and birds.

FURNITURE :

Furniture mentioned in the Vedic literature falls under two groups :—

(1) Articles connected with ritual comprise the sacrificial tables, priestly seats, metal or straw or leaf made plates, etc. They bear primitive look and have remained mostly unaltered even now.

(2) Articles for secular use comprise various kinds of seats and beds :

Prastara—(sacrificial seat of sttewn grass).
Barkis—(litter of balboja grass).
Kurcha—(square grass-mat).

• , _ | —(cushion-seat).

Sadas—(raised seat for *sadasya* or councillors).

*Kasipu**—(reed mat or cushion with gold also).

Nalvala—(reed bed).

Rata—(rattan mat).

Pitha—(wooden seat cf. *idi,* low, rectangular, seat polished, carved and painted).

Ttdpa—(bed of wood, heavy and strong with four feet, embroidered and inlaid with straps of leather in the middle; nuptial bed).

Proshtha—(high and broad bench of wood, for reclining).

Vahya—(wooden litter, couch for women, canopied, reclining arm chair).

Asandi—(wooden seats for priests, thrones for kings, settee with cushion and coverlet).

*Upmray**—(support or back of the seat).

Astarana—(coverlet).

Asada—(cushion to sit on).

Upavarhcma—(cushion for leaning).

UpUdhUna—(pillow).

Upavasana—(covering cloth).

Strshcmya—(head-piece of the cushion).

Upasrl—(supporting back of a couch).

Ueh-chhlrsa—(cushion and pillow for the head?).

Paryahka—(in the later Ved(G texts, magnified *asandi,* bedsteads proper of unmeasured splendour,).

Casual references to these may be detected in the epics and later literature.

In the Buddhists canonical texts similar articles with improved style may be noted:—

Benches! were made long enough for three persons. Bedsteads are also mentioned. Various *Usandl* or large couches are mentioned, some being covered.with canopies.

Asandaka—(rectangular chairs).

Sattafiga—(armchair, sofa with arms to it).

Bhaddapitham—-(state chair).

Pithika—(cushioned chair).

Etaka-padaka-pUham—(chair raised on pedestal).

Amalaka-vantika-pitham-+~(chair with many legs).

Phalaka—(leaning board)*

Mention is also made of carpets, rugs, pillows, curtains, coverlets of various materials and designs, mattresses, rich, elephant housings, panther and antelope skins, bolsters, floor cloth, mosquito curtains, handkerchief, and spittoon.

In the *Manasara Silpasqstra* the statural details and constructional particulars of all ,these

articles of furniture are supplied under scientific classifications:—

I. The dojne;stic furniture for ordinary use include-*—

Dipa-danda—(lamp-posts).

Vyajana—(fan).

Darpana—(mirror).

Manjusha—(basket, chest, box for oil, ward-robes, etc.).

*Tufa**- (balance).

Dolcb—"-(swing, palanquin).

Nlda—(nests);

Panjara—(cages for animals and birds of fifteen varieties of which measurement etc. are specified, *e. g.* cat, parrot, cuckoo, partridge, goose, duck, qpck, dove, mangoose, boar, tiger etc.).

II. Special furniture include—

Cars and chariots.

Coaches and bedsteads.

Thrones for gods and kings of which there are nine *types-padmasaria, padnia-kesara, padma-bandha, padrna-bhadra, sribandha, irivisala, srlbhadra, bhadrasana, pada-bandha.*

SOCIAL LIFE

THE PRIMITIVE SOCIETY—was pastoral in character, hunting and fishing being the chief occupations: grossly selfish, abnormally cruel and callous. Supremacy of customs prevailed. Personal property and rights were absent, might being the only right. Patriarchal notion prevailed. Individuals submitted to the family heads ; they submitted to the tribal head and the latter to the head of the Race.

IN MEDIEVAL SOCIETY—men were intensely religious. Religion was the supreme concern of life. The church or religious head was all powerful. Constitution of chivalry was introduced to protect the weak and to respect women. The primitive slavery was removed but the economic and political serfdom came in its place. The class and caste systems were introduced. Politics proper and commerce were neglected. King was the sole owner of land; feudal chief held charge in return for service. All this was injurious to good government and order.

MODERN SOCIETY—is characterised by the removal of primitive lack of consideration

for individuals and the medieval lack of discipline. Thus the present aim is to combine the sovereignty of the state with the liberty of the individuals.

It has, however, materialim in place of spiritualism of medieval and fatalism of the primitive age.

The method followed is scientific or inductive and experimental.

The general character is crirical but tolerant evolutionary, dynamic and progressive.

The Hindu family was formed of the head of the family, his wife, children, parents, uncles atid aunts and their children, brothers and their wives and children, unmarried sisters and sometimes married sisters' children and other helpless relations and servants and their wives and children. Thus a Hindu family was an institution of several joint families. This joint family had one head to whom allegiance and implicit obedience of the members were incumbent. The head of the family had also certain duties and oblig-ation. He acted on behalf of all the members in accepting or issuing invitation on several occasions and also in negotiating business or entering into any contract. There were two-

other important matters which define the system of joint family :—

(a) Eating from a common kitchen.

(6) Equality of treatment in matters of food, clothes, and residence.

Common family life implies—

(a) Common abode,

(6) Common meals,

(c) Common religion,

(d) Common property. ,•

The head of the family is also the owner of the family property; but individual members can possess not only cattle, weapons, jewels, and slaves but even land. The terms *urva&a* (obtainer of arable land) and *kshetrasa* (obtainer of a field) clearly prove this.

The father had the right to distribute his goods among his sons, and land in particular might be distributed differently in successive generations.

The *samskaras* were in most cases a family affair. The *asramas* too refer to the four scientific stages of individual life.

The food, clothes with ornaiiients,' and[1] dwelling houses with furniture also refer to **individual and family life. The references to**

public houses, as well alls to the public sacrifices, indicate that the families highly cultured as they are shown by their achievements in domestic sphere were not livirig in isolation. Several joint families must have combined in matrimonial and other relations. This combination gave rise to *jati* or castes. The grouping into *varnas* originally based on a racial distinction , between Aryans and non-Aryans gave rise to various tribes and communities residing in different localities or carrying on different professions, trades and commerce. The combination of these geographical, professional or communal (Btahmans etc.) groups which became inevitable gave rise to what is known as society.

As there are obligations and privilege? for individuals to live together in families, or for families to live in community there are .also obligations and privileges for individuals, families and communities to live together in society.

Improvements shown by food, clothes, and •dwellings require means of livelihood, Thus the first thing for individuals, families and com* munities living ini society is to decide **upon some** equitable means of earning; And it is the business of the society to organise sources of income by agriculture, industry, trade and commerce,

while the function of the state or political organisation lies in looking after the material and moral progress of the society, by protecting the territory from external attack and keeping the internal peace and order by administration of justice and by affording facilities for physical and spiritual progress.

MEANS OF LIVELIHOOD

The legitimate means of livelihood are the following:—

(1) Presents—which comprise

(a) Free gifts
(b) Dowry — For Brahmans.
(c) Inheritance

(According to some authorities means of livelihood common to all are three :—

Inheritance, presents, dowry.)

(2) Booty of a war or conquest—(For Kshatriyas).

(3) Trade—(for Vaisyas) includes according to Gautama (X. 49. XL 20—21)—

agriculture, tending cattle, lending money at interest, trade (buying and selling at a profit).

(4) Service—(for Suadras)

This communal division of the means of livelihood has been further classified into:—

(a) Seven white means comprising religious learning (for which gifts are made), bravery, mortification of the flesh (? practice of *yoga),* (the dowry of a) bride, teaching, sacrifice and inheritance.

(b) Seven spotted means comprise lending money, agriculture, trade, the nuptial fee (for a girl or boy), crafts (? home industry), service (for higher work), wages (for inferior labour).

(c) Seven black means comprise bribe, gambling, bearing message, (causing) pain, forgery, robbery, and fraud (Nar. 1, 44—49; Vish. 58).

From whichever of these sources an earning is made, the accumulated wealth falls under three categories:—

1. *dhana*—(possession).
2. *dravya*—(property).
3. *rikta*—(inheritance).

The law of the right of acquisition or possession *(agama)* was gradually developed. Ownership was either secular or religious.

The right of ownership *(svatva, svamitva, svamya),* however, does not accrue from mere possession *(e.g.* stolen property). The sources of the right of ownership (Gaut. 10, 39)—common.

for all the castes are inheritance, purchase, partition, seizure (of unclaimed property) arid finding (discovery). In addition to these

1. Brahmans own property from acceptance of presents freely made to them.

2. Kshatriyas from booty of war or con-•quest.

3. Vaisyas from agriculture, trade and commerce.

4. S'udras from wages for labour.

All these formed private and personal property. There was, however, comiKTtmal otf public property also.

PUBLIC OR COMMON PROPERTY.—The recognition of the society implies its special property, duties and function. The production and distribution of wealth depend on the system of ownership.

The type of ownership varied as the land was of one or another of three kinds—

(a) Arable land was the object of private ownership.

(6) Pasture land was owned in common by the various families of the village.

(e) Forest land belonged! to whoever cleaned it.

This system underwent a change with the growth of caste and monarchy; only free man' could lawfully own property' Stodras or seirfs •could have no property. Casteless had no body' to inherit. All property which had no owner reverted to the king. Thus the whole land becomes the propeerty of the sovereign.

(1) Traces of common property of the whole village community are available in Smritis, and inscriptions.

(2) In the republican form of government the whole state is considered as a joint! common property.

(3) Income from agriculture, industry, trade and commerce may be both :—

(a) Individual or private property.

(b) Joint and common property of the joint stock company.

(4) , Revenue from taxes levied on crown-lands and other items may be considered both :—

(a) Individual property in a hereditary' monarchical state, and

(b) Common property of the, nation in a democratic state.

Tax is imposed by protector.

Rent is imposed by owner.

AGRICULTURE:—Agriculture refers to,

the science of cultivation. Like animals and birds *etc.* men in primitive stage could not produce any grain by the several processes of cultivation, manuring, watering of soil, sowing seeds and harvesting in time.

The economic life of India was probably chiefly agricultural when the Aryans became the masters of the country. *Arya* is derived from the root *krish* to cultivate and means tillers of the soil (as opposed to the other occupants). "Yet they came into the country as herdsmen, whose wealth lay in kine and horses rather than in crops".[1]

Agriculture is the science of producing corn, vegetables, plants of all sorts by cultivation of the soil, sowing, manuring and watering etc. Thus this kind of production involves mainly sowing and then reaping in larger quantity.

Minerology is the science of unearthing natural products like coal, salt, metals, gems etc. In this process no sewing is involved. The activity lies in spotting or discovering the natural deposits. The ingenuity lies in various processes of refining.

1. M. Gr. Ste.—*Ancient India and Indian Civilization—p.* 107.

The actual discovery of wheat among Mohenjo-daro discoveries proves the knowledge of agriculture among the pre-Vedic people. The food stuffs mentioned in the Vedic and post-Vedic literature conclusively indicate the further progress made in agriculture. The agricultural implements casually referred to throughout Sanskrit literature show it beyond doubt that the Indians from very early times were acquainted with agriculture.

Prayers were made for the success of the farmer, for ploughing, sowing, growth of corn, rain, increase of cattle, exorcisms against pests, wild animals and robbers. The plough was so large and heavy that it could not be drawn by a team of twenty-four oxen (Kath. Sam. XV. 2). The manure of cowdung *(harlsha)* is referred to (S'at. Bra. 2, 1, 1, 7) and the value of the natural manure of animals is estimated (Av. III. 14, 3, 4; XIX. 31, 3).

A list of various kinds of grain is available (Vaj. Sam. XVIII. 12); rice *(vrihi),* barley (yaw), beans *(mudga, masha),* sesamum *(tila),* lentils *(rnasura),* maize (*godhuma*) etc. The exact time of sowing etc. are also referred to (Taitt. Sam. VII. 2, 10, 2):—

Barley is sown in winter, ripened in summer.

Riqp is sown in rains, ripened in autumn.

Beans and)
~ > riperied in winter.
Sesamum)

There were two harvests in a year (Taitt,, Sam. V. 1,7, 3).

The whole agricultural operations are classified (Sat Bra. 1, 6, 1,3) under:—

(a) Ploughing.

(b) Sowing

(c) Reaping

(d) Threshing.

The Arthasastra mentions special officers for centralizing the inspection of cattle, pasture and forests.

-"Cultivators, traders (sellers at profit), herdsmen, money-lenders and artisans have authority to lay down rules for their respective classes.[1]' (Gautam. XI. 20-21).

This would indicate some corporate activity in the pursuit of agriculture. This co-operative system of agriculture will show the highest development of the present age.

INDUSTRY:—Industry is merely an extension of the exploitation of the soil by using agrir cultural and mineral products on working on textile plants or wool from animals, silk from plants and insects, clay, metal and wood. For

instance to make cloth out of the cotton supplied by agricultural pperation is known as textile industry.

Similarly to make sugar out of the cane or j^jc^e of date-palm is called sugar industry. To make toys, vessels, utensils, articles of furniture (e. g. bedsteads, benches, chairs, doors etc.) out of clay, metals, wood etc. may be called respectively, toy industry, utensil industry, metal industry, timber industry and so forth. Thus the industrial operation is dependent upon the supply of raw materials which come from natural product^, such as clay, milk, etc., mineral products such as metals, coal, salt etc., and agricultural products such as cotton, plants, wheat, corn etc.

The conversion of raw materials into finished goods involves more than one process. Thus the cooperation of several groups of workers each carrying on a single process is required. For instance in making a coat of cotton, wool, or silk the co-operation of the following groups of manufacturers is required :—

Workers on unhusking jute or cotton.

Workers on washing, cleaning etc.

Workers on making thread, etc.

Workers on spinning and weaving.

Workers on tailoring etc.

Workers on making button, etc.

Traces of improved industrial activities are discoverable in pre-Vedic Mohenjo-daro finds. Mineral products were freely in use. Goods made of gold, silver, copper, tin and lead have been discovered. Ivory, shell, faience etc. were also in use. Manufactured goods of stone, brick, wood, etc. are found in the houses and towns. Semi-precious stones, such as rock crystal, haematile, carnelian, jasper, agate, onyx., etc., were used for ornaments. References to dress and garments which could be made only of manufactured goods are clear from the bronze figures of dancing girls and other images. **The** weapons (such as bow, arrow, spear, axe, dagger and mace) and the implements (such as hatchets, sickles, saws, chisels and razors of copper and bronze) indicate further progress in industry. The wheel-made pottery which supplied domestic vessels (such as goblets or drinking cups, jars, heaters, offering stands etc.) almost complete **the** industrial activities of Indians some five hundred years before the time assigned to the Indo-Aryans.

The Yajurveda (Vaj. Sam. XXX. 7) has supplied a list of occupations which **show a** striking **development** in **industry in the Vedic**

period. This includes ploughers or cultivators, fishermen, butchers, potters, smiths, smelters, fire-rangers, washermen, barbers, makers of jewels, baskets, ropes, dyes, chariots, bows etc. Manufacturers of metal goods (such as gold, silver, copper, bronze, iron etc.) are referred to. Gold coins of definite weight indicating a gold currency are also mentioned *(e. g. nishka,* S'at. Brah. V. 1, 2, 19 ; 5, 28 ; *ashta-pinda,* Katfi, Sam. XI, 1; *satamana,* S'at. Bra. V. 5. 5, 16).

More extensive lists of industrial workers are available throughout the post-Vedic literature:—

Wood-workers or carpenters including cabinet-makers, wheel-wrights builders of houses, ^conveyances of all sorts and ships (Jatak VI).

Workers in metal including gold and silver (ibid).

Workers in stone (ibid).

Leather-workers (ibid).

Ivory-workers (ibid).

Manufacturers of hydraulic engines (Nasik Inscrip. Lud. 1137).

Bamboo-workers (Junnu Inscrip. 1165),

Braziers (ibid).

Jewellers.

Weavers (Nasik Inscrip. 1133).

Potters.

Oil-millers.
Basket-makers.
Dyers.
Painters.
Fish-mongers.
Butchers.
Garland-makers.
Mariners (Jat. IV. 137).

TRADE AND COMMERCE:—Trade consists in exchanging or selling of agricultural or mineral raw materials and of industrial products or manufactured goods.

Commerce is the interchange of merchandise on a large scale between nations or individuals. Thus it is the extended trade, the only difference between trade and commerce being of quantity rather than of quality or kind.

Both small trade and large commerce require market or a place for buying and selling concentrated goods. Such central places must be connected by land or water routes or by both, (now-a-days air route may also be considered), for, otherwise the movement of saleable goods when they are in demand would not be possible. Thus the smallness and largeness of a trade depend upon the amount of goods disposed of

and the area where the goods are despatched. The large scale commerce covers wide area and great distance between the centres of buying and selling. The trade between distant countries is possible when there are cheap facilities for transport ; for, otherwise the cost of freight would make the sale of a particular goods more or less impossible. In the pre-Vedic Mohenjo-daro period the building materials and the ornaments etc. would in someway indicate the knowledge and practice of trade.

Though there is a charm for success in trade in the Atharvaveda, exchange is chiefly spoken of in the Rigveda (as ten cows for Indra?). The Panis, who scandalized the Vedic sages by the huge amounts of wealth they amassed, undoubtedly followed the simple system of exchange in their commercial transactions. *Kraya* and *vikraya* words meaning purchase and sale from the root *krz* came much later.

There is nothing to show that the Vedic age knew of markets; yet the existence of towns and villages connected with tracks with wells at intervals, was calculated to facilitate the growth of business centres at the important junctions of the routes. The process, however, must have been considerably retarded by caravans, which,

accompanied by armed escorts, wandered about the land, doing business.

Ancient India was in commercial connection with different countries lying at great distances. There were both land-routes and water-routes between India and all those foreign lands, in addition to the local markets.

From Maurya times three great roads ran from Pataliputra, the capital, in three directions:—One in the northern to Nepal through Vaisali and S'ravasti; another in the southern to Barygaza or Bharukachchha or Broach, through Kausambi and Ujjayinl; the third in the north-western to to Bactriana by Mathura and upper Indus valley' This last route was the longest highway of the empire and the most important in its effects on political and economic life of India. It connected Pataliputra with Gandhara and later with Bactriana when the Greek kingdom was established there and commercial relations between the valleys of the Ganges and the Oxus became closer as a result. A mountain track ran from Kabul to the upper valley of the Oxus, east of Bactria. At this place it met another route which passing round Pamir went to Chinese Turkistan and so to Yarkand by the upper Tarim. Further north a

route led from Maracanda (Samarkand) in Sogdiana to Kashgar on a tributary of the Tarim.

These routes carried the Chinese silk to Syria, and Chinese and Indian expansion on land came into conflict by them. The Buddhist missionaries used these routes in thier enterprise which brought India and China closer to each other than any economic relation could ever do, and the homogeneous culture which Buddhism established from the north of Iran to the west of China must have accelerated the economic activities.

The road-making was a duty of the king (Chandragupta) as laid down in the Kautillya Arthasastra.

Water-ways were not neglected. India is to be reckoned among the greatest sea and colonizing powers of the ancient world. The favourable situation in the centre of the Indian Ocean was well utilized and Indian civilization radiated to east and west from Madagascar to Tongking through Indian sea borne trade. Ships passed between Bharukachchha and Babylon on the west and Suvarpabhami (Lower Burma) on the east. An intercourse was kept up with Egypt either indirectly through Persians or Arabs or

directly through the Red Sea. Commercial relations were maintained with the East coast of Africa as well. But the main part of the Indian trade and shipping passed to the east to the lands colonized by Indians. Tamralipti, the chief port of Bengal, even Benares and Patna sent out ships to Ceylon and other places. Ferrand thinks that the Indian expansion in Indo-Chinese peninsula and the Indian archipelago began in the third or even the fifth century B. C. Funan (southern Cambodia and Cochin China) was first Indianized by Kaundinya who flourished according to Pelliot in the first century A. D. at the latest. Indianization followed in Champa (southern Annam) a century later. Fahien who landed in the latter, gives some idea of the flourishing conditions of the islands of Suvarnadvipa. (Sumatra) and Yava-dvipa (Island of Barley, Java). This intercourse of India with all these countries was not actuated by the hope of material gain only ; it had religious motives as well. It is as the result of this that S'aivism, Vaishnavism and Buddhism were introduced in these places.

The term [1]*srem (Pali—seni)* in the Vedic period means a row, an alignment. In Smritis it means a corporate association for all kinds of workers, such as tillers of the soil, herdsmen,

sailors, artisans, traders, bankers, even Brahmans expert in Veda (Manu VIII. 41), The eighteen guilds (mentioned in Mugapakha Jataka IV, 411) include wood-workers, metal-workers, leather-workers and painters. The professional occupation is often handed down from father to son. Thus there came to be families of smiths, potters, carpenters, etc. which grouped together formed villages of smiths, potters and carpenters. There were necessarily jealousy and distincion between these several guilds. Wheel-rights, basket-makers, barbers, butchers and fortune-tellers were considered men of inferior calling. There were also *srems* of asceties, bandits and highwaymen.

In matter of the working of all these corporations there was, however, some common system. The head of the corporation (known as *jewiaka)* acted as president *(pamukha)* and was an important person at the king's court. The guild had legislative, judicial and executive powers. Rigid discipline was observerd to maintain order within the corporation. The customs of the guilds were always safeguarded by the king and he was obliged to accept their decisions (Narada X, 2, 3,).'

COINAGE :— Trade and commerce on a large scale is impossible without some convenient

media of exchange. The system of barter means the exchange of one thing for another. This is a cumberous method. By this an accurate and precise valuation of a thing becomes impracticable. To take a horse in exchange for two cows or a bundle of sugar-cane would not permit a proper valuation of any of these things. Thus with the progress of trade some handy medium of exchange had to be discoverd. This necessitated the origin of notation for counting. The cardinal numbers 1 to 9 were first determined. The counting by figures could not express a larger number than 10. But the discovery of zero *(sunya)* first made in India made the progress of arithmetic possible through Arabia to Europe and throughout the world.

After the knowledge of counting and the previous knowledge of metals, the symbols to-express sounds representing intellectual thoughts and cardinal and ordinal numbers had to be invented, before making coins to serve as media of exchange in order to facilitate trade and commerce in a civilized society. The system of measures and weights must have preceded the actual coinage. The coins are the metallic pieces of definite weight authenticated as currency by marks recognized as a guarantee of value. *In*

accordance with this principle, the earliest Indian currency was struck by private persons (banks etc. not by Government) because it was first required for trade purposes and then for the Government revenue.

Iron coin was in use in Sparta in Greece.

Tin coin was in use in Maladvipa.

Brass coin was in use in China.

Lead *(sisa)* coin was in use among Andhra kings of India.

The system of weight was very early introduced in Indian society •—

For weighing gold :—

5 Rati=1 Masha.

80 Rati=16 Masha=1 Suvarana.

320 Rati ==64 Masha=4 Suvararia=1 Pala or Nishka.

3200 Rati=640 Masha=40 Suvarapa=10 Pala or Nishka=1 Dharana.

For weighing silver :—

2 Rati=1 Mashaka.

32 Rati= 16 Mashaka= 1 Dharatia or Purana

320 Rati=160 Mashaka=10 Dharana or Purapa=1 S'atamana.

For Weighing copper :—

80 Rati=Karshapa$a.

Weight of Rati :—

8 Trasarenu=1 Liksha.

24 Trasarenu = 3 Liksha =1 Rayasarshapa

72 Trasarenu = 9 Liksha =3 Rayasarshapa = 1 Gaurasarshapa.

432 Trasarenu = 45 Liksha ==18 Rayasarshapa =6 Gaurasarshapa = 1 Yava.

1296 Trasarenu = 162 Liksha = 54 Rayasarshapa = 18 Gaurasarshapa = 3 Yava = 1 Rati or Krishnala.

(Manava Dharma S'astra, VIII. 123-137)

Some kind of coin appears to have been in use in the pre-Vedic Mohenjo-daro period. In the Vedic and post-Vedic periods the knowledge and use of a veriety of coins are clear.

In the Rv. (III. 74) some names of weights of gold, silver and copper were used as the names for coins. The seer Kakshivan accepted 100 *nishkas* from a king (Bhavavya). Neck-chain made of *nishkas* is also mentioned (Rv. II. 133, 10). The *satamana* gold coin is mentioned in the S'atapatha Brahmana.

"Buddhaghosha mentions a gold and silver as well as bronze or copper *kahapana (karshapaua).* In the Tripitaka, *hiranya* is used for uncast gold and *suvarna* for cast coin of gold.

The most ancient coinage of India, which seems to have developed independently of any

foreign influence, follows the native system of weights as given in Mami"[1]

ORIGIN OF WRITING -.—Writing **must** have originated before coinage. Writing means recording of sounds by symbols known as alphabets. Scripts imply the various series of alphabets. Sounds are mainly of two kinds—vowels (including semivowels) and consonants (including sonants) The sounds of speech are produced by certain efforts and muscular actions at certain points and in certain ways. The mechanism of sounds lies in the vibration of the vocal chords. It is this vibration which constitutes Voice'. Vowels (and several consonants) are produced by the vibration of the vocal chords. Theoretically the number of possible vowel-sounds is unlimited. The difference between *a, i, u,* etc. is the dififerne of quality caused by the special configuration adopted by the resonance chamber of pharynx, mouth and nose. Consonants are formed mainly in the oral and the nasal passages, and are scientifically classified in Sanskrit alphabet according to the organs of production, *i.e.* the tongue touching the different parts of the velum, palate, gum teeth and lips.

7. Rapson, *Indian Coins,* p. 2

Among the Mohenjo-daro finds there are a large number of signs manual. These are in fact some kind of writing. But their script and language have not yet been identified.

Thus in the Vedic period some script and writing must have been in use. Without some writing the huge literature of the Vedic texts mostly composed in metrical verses (as well a& in prose) each word of which bore some accent would hardly be required to be accurately remembered for some two thousand years when actual written documents existed in pre-Vedic time in Mohenjo-daro and other places.

In the post-Vedic literature undoubted references to knowledge and use of writing have been found. Vasishtha Dharmasatra (XVI. 10. 14-15) mentions written documents as legal evidence. Pacini's grammar refers to *yavanani* (Greek writing). *Lipikara, libikara* (writer) *akshara graniha, kanda, patala,* etc. occur in later Vedic works. *Likha, lekha, lekhana, lekhaka* are found mentioned in the Epics, the Purapas, Kavyas, Dramas etc. *Lekha* and *lekhaka* are also mentioned in the Bhikkhu-pachitya and Bhikkhuni-pachitya ; the former praiseis writing as a branch of knowledge. The Jatakas repeatedly speak of private and official letters, and they along

with Mahavagga mention royal proclamation and narrate the engraving of moral, family, and political maxims. Debter's bonds and manuscripts are also mentioned. Vinayapitaka and Nikayas refer to a game called *Akkharika,* its main feature being the reading of letters in the sky. Jatakas refer to the wooden writing board also. The Mahavagga refers to the curriculum of schools, *lekha* (writing), *ganana* (arithmetic) and *rupa* (calculation with coins, of interest, wages and elementary mensuration). These are also mentioned in the Hathigumpha Inscription of King Kharavela of Kaliftga (B. C. 165).

The traditions of the Hindu, Buddhist and Jain sects ascribe the invention of writing *(i. e.* the chief script, Brahmi) to the creator Brahma and thereby claim it as a national invention of the remotest antiquity. This view is held in the Narada Smriti, Bfihaspati's Smjiti and Manu, Buddhist Lalita-vistara, Jain Samavayailga Satra (B. C. 300) and Parnnavana-satra (B. C. 168). The Chinese traveller Hiuen-Tsiang confirms this (700 A. D.). This is also indicated in the representation of Brahma at Badami (580 A. D.), where the deity holds in one hind a bundle of palm leaves for which in later

representations a sheet of paper is substituted. The two Jain Sutras contain a list of 18 separate alphabets, and the Lalita-vistara enumerates 64 scripts which are said to have existed. in the time of Buddha. Several among the names of two lists agree. Brahmi is the parent of all the still existing alphabets of India. The Kharoshthi writing run from the right to the left.

The Brahmi alphabet contains 13 vowels and 36 consonants and are capable of representing almost all the vocal sounds.

The exact origin of writing in India or of the Brahmi script is not known. The theories based on foreign loan, chiefly borrowing from the Phoenician merchants by the Guziati merchants for trade purposes, are ;not tenable. The details of the indigenous origin are also not known. It may have originated as shown in the following diagram:—

Brahmi

i

Property mark as *yugma* for cattle.

Arbitrary marks for figures (1, 2, 3, 4, ...)

Pictorial system as mothed's picture.

1

Phonetic sound symbols (unknown).

i

Akshara (unchangeable).

LITERATURE:—With the invention of writing (for the purposes of trade etc.) it became easy and natural to keep records of spoken language. Human thoughts are expressed in articulate sounds which form speech and the spoken language. This is recorded in written language or literature by symbols known as letters of the alphabet. Human thoughts can also be recorded by painting, sculpture and architecture. The written language is known as literature. The cultural achievements of a civilized people is shown best by the quality, quantity and variety of its literature. The Vedas are the oldest literature of the world. In matter, form, and spirit they show a very great development. The post-Vedic or classical literature, comprising the Epics, Puranas, Kavyas, Natakas, Dharama-sastras, Arthasastras, Nitisastras, and Silpasastras and a variety of technical works, is also of very high order.

The canon of the S'vetambaras comprises : (1) eleven sections *(ahga)* ; (2) twelve sub-sections *(upanga)*; (3) ten collections of misceleanies *(painna , praktrna*) ; (4) six books of statutes *(chhedasutra*) ; (5) four fundamental books *(rnBla-**sUtra)** ;* **(6)** some unattached texts.

(I) Angas—(i) Ayaraiftga: *achara,* mona-

stic conduct; *(ii) Suyadamga* or *SBtrakritaiiga,* the distinction between true faith and false ; *(Hi) Thanamga* or *Sthaaaitga;* various subjects presented according to a numerical classification; *(iv) Samavayamga* ; a continuation of the preceding section ; *(v) Bhagavati-viyahapannatti* or *Vyakhyaprajnapti :* detailed exposition, theory of beatitude; *(vi) Nayadhammakahao* or *Jnata dharmakatha* edifying stories; *(vii) Uvasagadasao* or *Upasakadasah* ; decade for the use of laymen; *(viii) Amtagadadasao* or *Antakriddasah* : decade (reduced to an ogdoad) of those who have starved ihemselves to death ; *(ix) Anuttarovavaiyadasao* or *Anuttararaupapatikusah:* decade of those who have risen to the highest heaven *(x) Panhavagaranaim* or *Prasnavyakarani* : problems and solutions: *(xi) Vivagasuyam* or *Vipaksrutam :* stories about the ripening and so about the retribution of acts.

(2) Upaagas—*Ovavavaiya* or *Aupapatika:* a sermon of Mahavira and explanations about the "obtaining of existences" in the twelve celestial worlds: *(ii) Rayapasenaijja* or *RajapraSntya:* the King's Questions about reincarnations; *(iii) Jivabhigamasutra:* classification of the living; *(iv) Pannavana* or *Prajnapanat* the same subject—two classes of men, *aryas* and barbari-

ans; *(v) Suriyapartnatti* or *Suryaprajnapti:* knowledge of the sun; *(vi) Jarnbudvtpapannatti:* knowledge of the continent to which India belongs, geography; *(vii) Chamdapannatti* or *Chandraprajnapti:* knowledge of the moon; *(viii) Nirayavall:* description of the under-world; *(ix) Kappavadamsiao* or *Kalpavatamsikah:* description of the ten princes who reached their respective heavens; *(x) Pupphiao* or *Pushpikah* ; *(xi) Pupphachuliao* or *PushpaehUlikak* *(xii) Vanhidasao* or *Vrishnidasah:* legends of the destiny after death of those ten princes, fallen in battle.

(3) Paipoas— *(i) Chausarana* or *Chatuhsarana:* the four refuges—moral observances, manual of confession, treatise on discipline ; *(ii) Aurapachchakkhana* or *Aturapratyakhyana:* on renunciation and the happy death ; *(iii) Bhattaparinna* or *Bhaktaparijna:* preparation of monks for death ; *(iv) Saptthara* or *Samstara:* the bed of grass on which a dying man should lie ; *(v) Tamdulaveyaliya or Tandulavaitalika:* human physiology ; *(vi) Chamdavijjhaya:* rules of morality at the various times of life ; *(vii) Devimdatthava* or *Devendrastava :* classification of the gods; *(viii) Ganivijja* or *Ganitavidya:* astrology; *(ix) MahSpachahakkhana* or *Mahapratyakhyana*

formula of confession; *(x) Viratthava* or *Virastava:* praise of the Hero, the Jina.

(4) Chhedasutras.—*(i) Nisihajjhcbyana; (ii) Mahanisiha* or *Mahanisitha; (iii) Vavahara* or *Vyavahara; (iv) Ayaradasao* or *Acharadmah* ; *(v) Brihatkalpa; (vi) Panchakalpa.* These are six books of disciplinary rules *(kalpa);* the *Kalpa Sntra* of *Bhadrabahu* is part of the fourth.

(5) Malasutras.—*(i) Uttarajjhayana* or *TJttaradhyayana :* maxims, parables, dialogues, and ballads relating to monastic life ; *(ii) Avassaya* or *Avasyaka;* the six observances obligatory to monks—abstention from all evil, exaltation of the twenty-four Jinas, respect for the *guru,* confession, penitence, and repudiation of bad deeds ; *(iii) Dasaveyaliya* or *Dasavaikalika* : ten chapters of maxims on monastic life ; *(iv) Pindanijjutti* or *Pindaniryukti:* morality.

(6) Unattached Texts:—*Nandisutta* or *Nandisutra* and *AiMogadara* or *Anuyogadvara* : the total sum of knowledge, practical and speculative, required of a monk, and classification of the canonical texts.

The canon of the Buddhists comprises the *tripitaka* or threefold Basket:—Baskets of *vinaya* or discipline, of satras or stories, of

abhidharm't' or the essence of the law, that is metaphysics.

(1) Vinaya.—*Suttavibhahga,* explanation of the *sutras* or articles of the *Pratirnoksha*; *Khandakas,* "sections" on the daily life of monks and nuns ; *Mahavagga,* the "great division", and *Chullavagga,* the "lesser division"*)* *Parivara,* a late collection of unconnected texts and canonical tables.

(2) Satras.—Five collections *(nikaya) :* the long collection, *Digha* (34 *sutras)* ; the medium, *Majjhima* (152 homilies or dialogues); the composite, *Samyutta* (56 groups of *sutras)*; the numerical, *Anguttara,* in which each section contains one piece more than the preceding ; and the least, *Khuddaka* (shorter texts). This last contains works of great importance ; *(i) Khuddaka patha,* short texts; *(ii) Dhammapada,* the Law in maxims: *(iii) Udana,* the "spiritual" aspirations ; *(iv) Itivuttaka,* utterances of Buddha; *(v) Sutta nipata,* sections of less amplitude; *(vi) Vimanavatthu* and *(vii) Petavatthu,* a tale of divine palaces and ghosts ; *(viii) Theragatha* and *(ix) Therigatha,* verses of the monks and nuns; *(x) Jatakas,* stories of previous births of Buddha; *(xi) Niddesa,* partial commentary on the *Sutta-nipata;* *(xii) Patisambhidamagga.*

work of *abhidharma* ; *(xiii) Apadana,* "Feats'[7,] of holiness ; *(xiv) Buddhavamsa,* legends of twenty-four Buddhas prior to S'akyamuni; *(xv) Chariyapitaka,* thirty-five Jatakas showing how Sakyamuni came to possess the ten perfections.

(3) Abhibharma.—*(i) Puggalapannatti,* the theory of individuality ; (n) *Dhatukatha,* an exposition of the elements or factors which condition psychical phenomena; *(iii) Dharmasangani* an enumeration of phenomena; *(iv) Vihhanga* fragments of the same kind as the preceding section *(v) Pattha*; *(vi) Yamaka,* questions asked in positive and negative form; *(vii) Kathavatthu,* a manual of controversy for the use of monks.

The *Mahavastu* and *Lalita-vistara* are legendary biographies of Buddha. The former is the work of the Lokottaravadin *Mahasamghikas* of the first century and the latter belongs to the *Mahayana Sutras.* The corpus of these *Sutras** contains a number of texts in which myth and metaphysics are combined—*Saddharma-pimdarlka* the "Lotus of the Good Law" (beginning of the third century); *Karandavyuha,* which is fundamental for the worship of the Bodhisattva Avalokitesvara; *Sukhavattvyuha,* a defence of the paradise of the Buddha Amitabha ; *Gandavyuha* or *Avatamsakasutra,* an eulogy of the Bodhisattva

Manjusri, *Karunapundarlka,* the "Lotus of Compassion"; *Lankavatara,* account of the supposed -visit of S'Skyamuni to Ravaria, king of Ceylon; *Dasabhumisvara,* an account of the ten "lands" through which one travels to the condition of a Buddha; *Samadhiraja,* the "King of Concentration; *Suvarnaprabhasa,* the "Splendour of Gold"; *Rashtrapala-pariprichchha,* the question of Rash-Jrapala, being explanations about the state of Bodhisattva.

The following diagram may give a correct picture of our various branches of literature :—

POLITICAL LIFE

State implies:—

A population (of-at least 10,000 people).

A definite territory.

An organisation (Government) to carry out its orders.

Sovereignty and supremacy in all internal matters and freedom from, external control.

The Government is the machinery through which the will of the state is expressed; the former is stationary while the latter changes form.

(1) Patriarchal or Matriarchal—

Family—Father or Mother is the head.

Tribal—Chief is the head.

People or nation—King is the head.

(2) Tribal organisation.

(3) Patriarchal Government—monarchial.

(4) Direct democracy.

(5) Representative democracy.

"Indian politics consist, not in a doctrine of the state, but in an art of Government the keystone of which is formed by the education of the prince..................A treatise on Government

has the same scholastic, a *priori* air as a treatise on aesthetics like the Chitra-lakshapa, or on eroticism like the Kamasatra, or on dramatic art like the Natyasastra. Pedantic enumerations and distinctions forced on the facts rather than extracted from the analysis of them—these are the methods from which the Indian mind never would and never could free itself*.[1]

We no doubt get a better idea of the actual order or things from the Mahabharata, and the early Buddhist Sutras and Jatakas, where the systematizing spirit does not exist. But their politics belong to the feudal age which followed the Vedic clans and preceded the great monarchies. The feudal system was prevalent throughout Hindusthan at the time of Alexander's invasion.

India in the past never aspired to win political liberty for which the ancient Greeks and modern nations are anxious to cut each other's throat.

SOURCES OF POWER:—The power to rule over others is derived from one or more of the following sources:—

(1) Divine origin—King representative of God.

1 M. G. S.-A*ncient India*—p. 95.

(2) Theory of instinct.
(3) Theory of contract.
(4) Theory of Force.
(5) Theory of evolution (or history).

or to put differently

(1) Inheritance from God or parents.
(2) Acquirement by
  (a) Strength of brain.
  (b) Strength of arms.
  (c) Selection.
  (d) Election.

The first group may be called the spiritual power, being derived from God. For instance one is born as a prince and thus he succeeds to his ancestral throne. This power is not due to any personal superiority and is thus a gift from God.

In contrast to this unknown source of power, a ruler may acquire power to rule over others by his personal superiority or by some consent of the ruled. He may conquer a territory by the strength of his arms. He may be selected or elected as a ruler by a group of people owing to his superior capacity of leadership. All this may be classified as temporal power, as it is derived from human agency.

The king of Nepal is still considered as

the representative of God, the prime Minister being the actual ruler of the state. The position of the Tibetan Lama is almost the same. The Italian Pope and the defunct Turkish Khalifa were once considered the spiritual and the Temporal head of their respective nations and dominions. None of these could last long owing to defective organisation and selfish motives. In fact these causes have removed from the face of the world almost all the kings. Thus other means had to be discovered for the leadership of the nation and rulership of the state.

So far as Vedic India is concerned the power of the Aryans to rule over India which had been being inhabited by the aboriginal tribes was derived from conquest and may be called temporal at the outest. But when the Aryans settled down in India some political order had to be set up for the sake of good Government. Thus arose the need for a division of labour and also of power. Before the growth of the caste system the head of a family of Brahmans, Kshatriyas, Vaisyas and Sudras alike performed all the family duties of the defence or protection of the family-members, of the spiritual rites and of the earning of means of livelihood. Thus at the outset there could have been no conflict for

power to rule between the classes of warriors,, priests, and workers. But when the Brahmans were set apart for priestly duties, the Kshatriyas for defence and further conquest and the Vaisyas for the production and manufacture of necessary things, the power of these ruling classes themselves had to be defined. There was in India, however, no major conflict as in other countries, for the power to rule. The priestly class no doubt monopolised large powers of Government, although the warrior class continued to be the formal ruler. The *Satapatha Brahmana* contains the declaration that "nothing is above the power of the king". The kinghood or rulership was virtually the monopoly of the Kshatriyas, although there are a few instances of a king being of the VaiSya, S'adra, even Brahman groups. Brahmans, however, were mostly the king's counsellors, judges, and the spiritual guides of the socipty, and -thus controlled political and social order of the whole country and nation. This was not the result of any conflict but was due mainly to the superior brain power, noble sacrifices for the good of the whole nation, and freedom from great selfish motives. The story of the Brahman Dadhichi offering his own bones for making a weapon to kill the demonish enemy

may serve as a good instance of priestly sacrifice. The Brahman's superior brain-power is clearly shown in the various branches of Sanskrit literature which we fortunately still possess. If there were any conflict of power to rule betwen the Brahmans and the Kshatriyas this literature would have been destroyed rather than encouraged and patronised by the Kshatriyas. When the later invaders conquered India several Hindu monuments were deliberately destroyed the marks of which can still be seen at Elephanta caves and other places. The more civilized conquerors of later periods have no doubt preserved the Hindu and Muslim monuments, and encouraged and patronised like the ancient Kshatriya kings the reconstruction of the Hindu achievements for the sake of knowledge and for utility also in some small number of cases,

SOURCES OF INCOME:—Revenue is the income of a state. It is derived from two main sources, *viz.,* rent for leasing out or selling the crown lands, and the taxes of various kinds imposed on the members of the state with or without their previous consent.

Owing to the assumption of power the king no longer holds a vague overlordship (as is the case in Nepal and Tibet and most of

the European and other countries where a king still exists nominally), but organises and uses all property. The head of the village or a state official, sets aside part of the different ,kinds of agricultural produce for him, the proportion varying between a twelfth and a sixth. Corvees, a sort of tithe on human labour may also be exacted *(i.e.* the obligations on the inhabitants of districts to perform gratuitous labour such as the construction of roads for the sovereign). The tithe or a part of produce as a royal tax which is mentioned in all Dharmasastras is justified on the ground that the king is the real owner of land. A list of other taxes may be gathered from the Artha-§astra of Kautiliya.

The following are the *ayarnukha* (lit. mouth of income); (Kaut. Arth. Ch. VI):—

Ehaga,—(Royal share or tithe).
Klripta—(Fixed taxes).
Mrda—(Capital outlay).
Vyaji—(Premia).
Parigha—(Gate, barrier or custom),
Rupika—Excise duty (Coinage fee) and
Atyaya—(Fines).

The following are the main heads of expenditure *(vyayasarlra)*—(Kaut. Arth. Ch. VI).

Maintenance of the Church (lit. chanting of hymns to Gods or ancestors).

King's household expenses (lit. kitchen).

Government establishment (*e.g.* the expenses incidental on the maintenance of peace and order by courts of justice, police, public works, etc).

Armoury (*i.* e. cost of weapons).

Store-house (? for army).

Maintenance of infantry, cavalry, chariots and elephants.

Warehouse.

Raw-materials.

Factories.

Labourers.

Herds of cattle (cows, houses, etc).

Fodder.

Fire-wood.

Tolls or custom duties are levied on internal and external merchandise *i. e.* goods manufactured in the country *(ahhyantara)* and i in foreign lands *(bahya)* on their export *(nishkramya)* and import *(pravesya).(Kaut.* Arth. Chap. XXII).

For land revenue the kingdom is divided **into** four groups:—

Villages exempted from taxation *(pariharaka).*

Villages that supply soldiers *(ayudhiya).*

Villages that give taxes in grains, cattle, and gold *(hiranya),* and raw materials *(kupyd).*

Villages that supply free labour for public roads or buildings *(vishti)* and dairy produce *(karapratikara).*

Census of houses, cattle, men and women of different occupations and calling and their income are kept to fix royal dues in gold, free labour, tolls and fines. (Ibid. Chap. XXXV).

Royal revenues were collected from forts *(durga),* country parts *(rashtra),* mines *(khani),* buildings and gardens *(setu),* forests *(vana),* herds of cattle *(vraja),* and roads of traffic *i.e.* road cess *(yanikpatha).*

Under the head fort the following taxes are included:—Tolls, fines, (registration of) weights and measures, town-clerk, superintendent of coinage, of seals and pass-ports, liquor, slaughter of animals, (manufacture of) threads, oils, ghee, sugar, state-goldsmith, ware-house of merchandise, the prostitute, gambling, building sites (lease), the corporation of artisans, and handi-crafts-men, superintendents of gods (? priests), gate-tax (? custom or entertainments), and foreigners *(bahirikas).*

. Under *rashtra* are inculded—produce from crown-lands, tithe, tributes on share of offerings (bali),(Rv. VII 6. 5, X. 173, 6) merchants, superintendent of rieveries (? fishery), ferries, boats and ships, towns (? market), pasture grounds, road-cess, and ropes to bind thief (? weapons).

Mines include gold, silver, diamonds, gems, pearls, corals, conch-shells, iron, salt and other minerals.

Under *setu* are included—flower-gardens, fruit-gardens, vegetable-gardens and wet-fields.

Forestry includes,—timber-forests, game forests, and elephant-forests.

Herds include—cows, buffaloes, goats, sheep,, asses, camels, horses, and mules.

Land and water-ways are the roads of traffic.

FORMS OF GOVERNMENT:—Government is the machinery through which the will of the state is expressed. A state implies (a) a population (of at least, 10,000 people living together within a (b) definite territory *(i.. e.* with natural boundaries of sea, river or mountain) anji *(c)* a well established organisation to carry out the orders of its head. This organisation is the Government proper. Its form varies in accordance with the relation between the head of the

state and its population. The primitive state of man was a fratricidal state of anarchy and war. To get rid of this frightful state, men consented to elect a powerful individual as their ruler, and surrendered into his hands their liberty irrecoverably on condition of his protecting their life, liberty and property where it existed.

(1) The Government is monarchical when the head is a single individual, claims divine origin, commands absolute power over the population,, acquires the territory by force *(i. e.* unopposed occupation or conquest after opposition),; and the submission of the people by instinct in the former case and by contract in the latter. The monarchy is hereditory. It is similar to the patriarchal or matriarchal succession in families and tribal organisation.

(2) The Government is Republican or democratic when the supreme power is vested in the people collectively, and is administered either (a) by the officer or officers appointed by them or (6) by their own representatives.

(a) In the former case the head of the state may be a single person or a body of people nominated or selected conditionally or unconditionally by the people. This head also possesses the

monarchical power and may hold hereditary office in accordance with the conditions. This is direct democracy.

(b) In the second case the power of ruling is exercised by the chosen representatives of the people. In this case also a head is chosen. He may be either *(i)* a limited monarch with the power of hereditary succession, or *(ii)* a president of the people's representative council appointed only for a fixed period without power of hereditary succession.

This may be called the indirect democracy or representative or parliamentary or republican form of government.

This was evolutionary in nature. It was not given to man ready made by God nor was it a human contrivance. In its origin it was more or less spontaneous, natural, twin born with man and with the family. Although this form of Government did not originate in a deliberate contract, a deliberate choice has always played a part in its development. Both these forms of government were known and practised in Hindu India.

Both forms of kingship viz. the one claiming divine origin and acquiring the kingdom or

territory by conquest, and the other chosen at first by the nobles of the clan or tribe and later by the people are the prototype of patriarchal families. This is the government of one man by hereditary authority. Both the Vedic and post-Vedic kingdoms were the extensive states* with a large population and exercised internal sovereignty and enjoyed freedom from external control.

The man who governs and presides over the social order is the Raja (derived from the same root as L. rex, Gaulish rix). The sovereign who is chosen by nobles or people *(rajakrita)* as protector of the people *(gopa janasya)* is the *vtipati* (lord *of* the people). The kings are compared with gods (Varupa the herdsman of the world and Indra the king). The sovereignty being established by force of arm is clearly indicated by the title of Striker of cities *(purabhetta)* and the ceremonies of the Rajasuya and the Asvamedha. The wanderings of the horse all over the territory, unopposed, confirm the complete sovereignty of the victorious king. Rv. X. 124, 8 refers to the misfortune of a people not choosing a king to lead them against an enemy.

The symbolization of the sun by the horse of the A&vamedha is of the same order as the

execution of the three steps of Vishpu in the Rajasuya. Kingship is thus ascribed to the solar and the lunar origin. It is also a reserve of the Kshatriyas who are known as *rUjanah.*

The following states are casually mentioned in the Vedas:—

Monarchical—

(a) Absolute—

'Unto thee hath come the kingdom; step forward with majesty as lord of the people, sole ruler'.... 'Let Indra call thee for these subjects, Varuna for waters and Soma for mountains'.

'Indra, Agni, all gods have maintained for the security in the people' (Av. III. 3.4; Kaut. Arth 16.30).

[4]May the king become master of the princes' *(i. e.* overlord) (Av. IV. 22).

(b) Limited monarchy being 'accepted' or 'chosen' by subjects-—

'subjects choose a king'

(Ta im viso na rajanam vrinana, Rv. 124,8 *Tvam viso vrinatam rajyaya,* Mit. Av. 3, 4, 2; *Visastva sarva vanchhantu* (Rv. X. 173, 1).

Thee let the people choose unto kingship. (Av. III. 3. 4; Kaus. 16.30).

Rigveda mentions the tribal organisation of the Anus, Druhyus, Turvasas, Krivis, Kurus, Purus, and Bharatas who had their elected chief or king.

The Pañchala king, Pravahana Jaivali, is mentioned as attending parishad (Chh. Up. V. 2, 1-7). King Parlkshit and Janamejaya are also mentioned (S'ata. Bra. xiii. 5, 4, 2; Ait Bra. viii. 23, 3).

REPUBLICS—*(Gam)*

The technical meaning coincides with the current meaning of the term used to imply a crowd. Public affairs were discussed in an assembly, the president of which *(raja)* was elected by the people.

'The Sakyas of Kapilavastu were a million inhabitants living in independence under the overlordship of Kosala. Similar states were those of Mallas and Vaijis. The Lichchhavis of Vaisali had 70707 senators *(rajas),* 3 archons, 9 ministers *(gana-rajanah).*

The second group of western states consists of Malavas, Kshudrakas, Sambastai having 3 archons, Nysaeans governed by a senate of 300

members; Paftalas had 2 kings and a council of senators. The third group of states may be gathered from the Mahabharata—Yaudheyas, Kunindas, Malavas, S'ibis, and Arjunayanas situated in central India. The Mahabharata also mentions that the Yadavas were a federation of small clans, each with its hereditary chief, and common affairs were managed by a body of elected senators.

Here each state is monarchic and the federation is republican.

During Gautama Buddha's time the following states existed :—

(1) the Sakiyas of Kapilavastu.
(2) the Bhaggas of Suifisumara Hill.
(3) Bulis of Allakappa.
(4) the Kalamas of Kesaputta.
(5) the Koliyas of Ramagama.
(6) the Mallas of Kusinara.
(7) the Mallas of Pava.
(8) the Moriyas of Pipphalivana.
(9) the Videhas of Mithila) ...
(10) the Lichchhavis of Vesali)
(11) Mallas of Kasi *(Jain Kcdpasutra,* Jacobi p. 65).

1. Rhys Davids, *Buddhist India,* p. 22.

THE MACHINERY OF GOVERNMENT:—

These republican states were governed by democratic institutions:—

(1) State councils of Elders *(sabha)*

(2) Popular assemblies of common people *(samiti)*

(3) Federation of republics *(samgha)*

(4) Guilds *(puga)* of villagers *(sabha-samiti)*

The village assembly *(gramasabhU)* never ceased to be a council of the families or lines *(kulas).* In the town *(pura)* there is at least differentiation between law-courts and assemblies of the guilds. In the capital at the king's court, there are in addition the organ which decides military matters and the Council of Ministers *(mantri-sabha).* Let us look in turn at the army command, the organisation of justice and the administration.

Sabhachara (Vaj. Sam. XXX. 6)—one who attends the *sabha* sitting as law-court to dispense justice. *Sabhasad(Av.* III. 29, 1 ; VII. 12, 2; XIX. 55, 6).

"That is no *sabha* where there are-no elders; those are not elders who do not declare the law (Mbh. V. 35. 38). A judge is called *sabhastara* **(Mbh.** iv. 1. 24)

The *sabha* and *samiti* were the popular

bodies which represented the will of the people and expressed itself on important matters affecting their welfare, including the election of the king himself:

Sabha is mentioned in the Rigveda (VI. 26, 6 ; VIII. 4, 9 fX. 34, 60) as an assembly and hall or meeting place for social intercourse and discussion of public matters. Several uses go to point to the Rigvedic *sabha* as "a Council of Elders or Nobles'.

Samiti was attended by the king (Rv. IX. 92. 6 ; X. 97, 6). In another passage (Rv. X. 166. 4) the king is said to meet the *samiti* "with power invincible and capturing their minds and their resolutions". It is also stated (Rv. X. 191, 3) that 'Concord between the king and the *samiti* was essential for the prosperity of the realm". In the later Veda (Av. VII. 12, 1) the *sabha* and the *samiti* are described as the twin daughters of the Prajapati.

The *sahlia* was the highest council of state held by a King of Kings of which the subordinate kings were the members (Sat. Bra. III. 3, 5, 14). It was a smaller and select body of Elders, heads of clans or families, and functioned by committee usually as a law-court. It also functioned as a parliament for disposal of public

business by debate and discussion. Decision by the vote of the majority is implied by the term *narishto.* applied to the *sabha* (Av. VII. 12, 3) which the great commentator Sayapa explains* as "inviolable, not to be overridden, because in the *sabha* "the many meet and speak with one voice which is binding on others".

Samiti—wa!s the larger, general assembly of the people. It is referred to as expressing the voice of the people *(vis)* in the choice of their king. It also withdraws the choice for king's misconduct (Av. VI. 88; V. 10). The support of the *samiti* was essential to the king "to subdue his enemies and make his position firm on the throne" (Av. VI. 88. 3).

Pacini refers to individual *samghas* or republics like Kshudraka, Malava (IV. 2.45) and Yaudheya(V-3. 117) and also to confederation of republics like the Trigarta *samgha* of six republics (V. 3. 116' and Andhaka-Vpshni *samgha* (V. 3,. 114) of which the federal executive was formed of the *raj any a* (kshatriya) leader of each constituent republic with his own party *(varga)* e. g. Sini and Vasudeva, Svaphalka and Chaitraka, and Akrttra and Vasudeva with their rival *vargas.*

Samgha—was a confederation of republics. It had two varieties:—

(a) *Gana*—was the political assembly or republic comprising all castes, but kshatriyas alone being on the governing body (cabinet). It ran on party *(varga)* system e. g. *Vasudeva varga, Arjuna-varga* (named after the leader). Business was carried on majority votes *chhandaso nirmite).*

(b) *Nikaya — was* a • religious association in which there were no distinctions due to birth.

Puga—guild of the village community under the village head *(gramani)* (Panini V. 2, 52 ; V. 3, 112).

*Kumarup?*gas* were the juvenile associations.

The Ministry *(manri-parishad)* was the chief executive.

A cabinet of 9 was formed out of a ministry of thrity-seven, comprising 4 Brahmans, 8 Kshatriyas, 21 Vaisyas, 3 Sodras and Sata (Mbh. 85, 6-11). The prime minister was called the *mantrin**

The king had to visit daily the Council-Hall *(mantragriha)* for consultation with his ministers individually or collectively (Mbh. ii. 5, 43).

The president of the assembly *(sabha-dhyksha)* was one of the eighteen chief officers of the state (Mabh. ii. 5, 38).

Seven bases *(prakrtii)* of government (Kaut Arth iv):—

(1) King, (2) Minister, (3) Territory, (4) Force, (5 Treasure, (6) Army, (7) Friendship.

Six methods of Government Kaut (Arth. vii):—

(1)Peace, (2) War, (3) Neutrality, (4) Capacity to take the field at once, (5) Alliance and (6) Doubtful attitude.

Thorns of Government:—(Kaut. Arth. iv):—

Miracle-mongers, coiners, highwaymen, healers, musicians, and dancers, all of whom are stated to be thieves in disguise".

The royal office (or privy council) in the Epic age comprised allies, subordinate kings, military leaders (kinghts or *suras)* and priests. These aristocratic nobles took part in council, conducted the assemblies, and led the army. The king was the chief of them. They were classified as—

(1) *Mantrins* or cabinet councillors,

(2) *Amatyas* or general officers, eight of

whom might form the king's cabinet (1 charioteer, 3 slaves, 1 priest (Mbh. i, 140, 2 ft)

(3) *Sachivas*—mainly officers of high ranks, were in charge of king's military duties (Mbh. 1, 49, 23).

(4) *Parishadas* or assembly members who also guarded the realm (Mbh. N. 38, 14, 20)

(5) *Sahayas*—allies (xii, 83, 22 ; 57, 23)

(6) *Artfoikarins*—executive officers in charge of state business, five being in the cabinet (Mbh. xii, 63, 22, 57, 23).

(7) *Dharmikas* or judges (Mbh. xii, 121, 46; Ramayapa vi, 3, 13).

(8) *Tirthas* or departmental heads (Mbh. ii, 5, 38 ; Ram. 11, 160, 45).

Heads of executive departments for actual administration—

(1) *Yuktas*—Common names for all government officials.

(2) *Adhyaksha*—Head of a department.

The *Tlrthas* or departmental heads were 18 in number in epics (Mabh. ii. 5, 38 ; Ram. ii. 109, 45):—

(1) *Mantrin*—chief councillor.

(2) *Purohita*—chief priest.

(3) *Yuvaraja*—crown prince.

(4) *Chamupati*—commander-in-chief of fhe army.

(5) *Dvarapala*— chamberlain.

(6) *Antarveska*—comptroller of household.

(7) *Karagaradhikara*—superintendent of prisons.

(8) *Dravya-sanchayn-krit*—chief steward.

(9) *Artha-viniyojaka*—cheif executive officer to decide finally what should or should not be done.

(10) *Pradeshta*—chief judge.

(11) *Nagaradhyakshaka*—-city prefect or magistrate.

(12) *Karya-nirmana-krit*—chief engineer.

(13) *Dharmadhyakshaka*—superintendent of justice.

(14) *Sabhadhyakshaka*—superintendent of council.

(15) *Danlapala*—chief criminal judge.

(16) *Durgapala*—keeper of forts,

(17) *Rashtranta-pa/aka*—keeper of forntier guard.

(18) *A tavlpalaka*—conservator of forests.

(19) *Vainayika*—officer in charge of rules and discipline.

(20) *Vyavaharika*—officer in charge of law.

(21) *Aupayika*—officer in charge of finance (Mbh. v. 4, 34,)

The following departments of executives are mentioned in Kautiliya Astha§astra:—

(a) The administration, (6) Army Command *(c)* Organization of justice.

ADMINISTRATION—'The basis of administration is the organisation of the village. *Gramam* or the head man of the village is responsible for the payment of taxes and control of village work. Five or ten villages are combined under a *gopa.* This forms a district. Four such districts (quarters) make a province of which the governor is *sthanika.* Above him is the *nagarika.* Over all these officials is placed (by the Mauryas) *samahartri,* or a minister of the interior'.

The administration of the city is divided into six sections (Kaut. Arth).

(1) Care of artisan—*i. e.* supervision of work done and wages received.

(2) Control of foreigners—regarding their lodging, health, disposal of goods freely, and observation of conduct.

(3) Recording of birth, death, etc. for health and fiscal income.

(4) Control of retail trade and exchanges—checking of weights and measures, stamping to guarantee genuineness and collection of duties on sale.

(5) Supervision and stamping of manufactured articles.

(6) Collection of the tenth on the amount of sale (Kaut Arth. LXXIV. p. 87).

ARMY COMMAND :—The Office of *senapati,* the military leader and later the commander-in-chief goes back to the earliest times. Traditionally the forces comprise four arms—foot, horse, chariots and elephants. For those states which lay on a larger river or the sea we must add the navy. Kautiliya mentions a sixth branch, armament.

The various kinds of fighting are distinguished—in open country, in hollow ground with missiles, by saps and trenches, by night and by day.

DISPENSATION OF JUSTICE:—There were two kinds of suit—(1) Civil *(dhana-samudbhava)*

(2) Criminal *(himsa-samudbhava).*

In the Arthasastra (Sect, iiij it is otherwise called:—

(1) *Dharmrtfithiyam*—protective laws in general.

(2) *Kantaka-sodhana*—penal laws of police measures.

In this sphere the king's two fold duties consist of enforcing the law and promoting new laws *(dharmorpravarlaka).* Thus the justice is required in promoting:—

(A) *Dharma*—safeguarding correct conduct of life in matters of *samskaras* and *asramas* of four castes.

(B) *Vyavahara*—contractual law regarding trade, purchase, a pact, a plaint, violation of agreement.

(C) *Achara* or *charitra*—practice and usage.

(D) *Sasana*—royal decree.

THE: COURT OF JUSTICE:—It consists- of (eight) elements:—

(1) The king—who punishes or passes the decree.

(2) The chief justice—who pronounces the sentence.

(3) The judges—who examine facts and scrutinize evidence.

(4) The legal authorities or law books *(dharmasastras and smritis)—hom* which the sentence proceeds.

(5) The confirmation of judgment by ordeals of gold, water, fire etc.

(6) The accountant—who assesses damages and fines according to law..

(7) The scribe—who writes the judgment from dictation of the judge and passes orders of the court.

(8) The usher—who guards the court room.

MORAL AND SPIRITUAL LIFE

BASES OF LAWS: Ethics and Religion— The laws by which the life of civilized people living in family, community, society and state is regulated and ruled cannot be arbitrary. They are derived from *(a)* ethical principles and *(b)* religious faith and belief,

(A) The ethical principles consist in determining *(i)* the right and wrong and *(ii)* good and evil. In the most developed condition -of culture the greatest good of the largest number is aimed at. This aim has given rise to the republican of parliamentary form of government with widest franchise so that a decision can be arrived at after the consideration of all shades of opinion and by the majority of votes.

The ascertainment of right from wrong led to the consideration of metaphysical problems, namely, human good not only in this life but also in the next. This can be considered when the relation between God and man has been settled.

Laws based on ethical principles „are .mostly applicable to state laws. The social

laws are mostly based on religious faith and belief. The state laws are subject to experiment and reasoning. The social laws may be reasoned but cannot be experimented. The laws based on religiou s faith and belief govern the social customs and rites. They are not subject to experiment but may be .reasoned to a certain degree and from certain points of views. They are, however, intended to satisfy the spiritual instinct of cultured people.

The laws in Sanskrit are known as *vyavahara* (lit. usage). They are based on *dharma* which implies both ethics and religion. Thus the taw-books, *dharmu-mstras,* contain regulations regarding prayer and sacrifice, funeral ceremonies, purification and penance, (prohibitions about) food and drink, manner of living and customs of various castes, and duties of kings and councillors. The last two items alone are referred to in modern law-books which are based on ethics.

According to the *dharma-sastras,* the Vedas are the first and foremost source of the *dharma.* The Vedas in a narrow sense contain many data about sacrifices, penances, prayers, etc. But they contain only occasional notices about legal affairs. For instance, Apastamba (2, 14, 11) quotes a Vedic passage the purport of which is

that Manu divided his property among his sons; thus this legal authority lays down the law of inheritance that unequal division of property is forbidden. Similarly law was made regarding compensation for murder. Thus came into the lawbooks different sections, dealing with the law of inheritance, law of government, legal procedure and the other features of law proper. The first source of law is the Veda[e]. The second source comprises the *dJiarmaSfntras* and *smriti**. The third source of law is the custom or the ways of living and the teachings of pious men *(sadachar, sUhtagama,* etc.) The particular manners and customs of particular countries, castes and families are the main features of modern laws proper also.

The first two gave rise to sacred or religious laws and the third one to the ethical laws.

Thus ethical or moral laws gave rise to the systems of philosophy, and the spiritual faith and belief to the various forms of religion or theology.

SYSTEMS OF PHILOSOPHY:—Philosophy is based *on* reasoning which is regu)ated by inductive and deductive methods of logic.

It has three branches:—

(1) Psychology—which deals with mind

comprising thinking, feeling, willing and discusses the sense-perception and the process of aqcuiring knowledge,

(2) Ethics—aims at ascertaining (a) right and wrong and *(b)* good and evil.

(3) Metaphysics—deals with the problems regarding the relation between the creator and the creation.

In the Hindu systems of philosophy these various branches have got mixed up. But like the marriage-systems the Hindu philosophical systems contain in them all forms of philosophical thoughts prevalent in all parts of the world and in all periods of human civilization.

The genesis of philosophy like that of laws lies in the Vedas. The Yajurveda and the Atharvaveda and the latest hymns of the E/igveda refer to the origin of the world and speculate on the eternal principle by which the world is created and maintained. The Yajurveda relates the process of creation. After the non-existent had developed into the existent, water came first Then the intelligence was evolved from it by heat. On water floats *Hiranyagarhha,* the cosmic golden *egg,* whence is produced the spirit that desires and creates the universe.

This combines the theory ' of creation and

evolution. In the Sankhya philosophy a solution of these two contradictory theories is found. Therein *purusha* or soul plays the part of a passive creator, while *prakriti* or primordial matter undergoes successive stages of development.

THE SAtfKHYA SYSTEM OF KAPILA:—This system is ascribed to Kapila. It holds that there are two primary agencies *prakriti* and *purusha.* *Prakriti* literally also means that which produces or brings forth everything else. It is made of three principles or properties *(guna)*—germ of creation *(satva*\ desire for cretion *(rajas)* and ignorance of the effect of creation *(tamas).* These are the characteristic properties of all created beings and things.

Purusha comprising countless souls of individuals is eternal and unchangeable. It is without qualities or properties and inactive until combined with *prakriti.* The union is compared to a lame man mounted on a blind man's shoulders. In the Puraoas and Tantras *prakriti* is recognised as the mother of the universe. This system is based on 25 dogmas *(tattvas)* or elements of which the origin is not sought to be explained. They comprise such things as shape *(rBpa)* taste *(rasa)* smell *(gandha)* sensation *(sparsa)* etc.

THE YOGA SYSTEM OF PATANJALI:— It agrees in general principles with the Sankhya proper. .But Sankhya is atheistic, not acknowledging God openly. Yoga is theistic and assumes the existence of God. The supreme Being (called *Om)* of the Yoga is a soul different from secondary or individual souls, unaffected by the ills with which they are beset. The great end of the Yoga system is to obtain union *(yoga)* between the supreme soul and the individual souls by the suppression of the function of heart or desire *(chittakritti-nirodha)* through restraint *(yama),* performance of rites *(niyama),* practice of postures *(asana)* of which there are 84, regulation of breath *(pranayama),* restraint or withdrawal of senses *(pmtyahara),* fixed attention *(dharana),* contemplation *(dhyana),* and meditation *(samadhi).*

PURVA M1MMSA OF JAIMINI—This is not a philosophical system proper. It is a branch of Vedic interpretation in the speculative and practical matters of the Vedic sacrifices. Although it does not deny the existence of God it makes the Veda the only God and authority. Dharma consists in the performance of the Vedic rites and sacrifices (cf. *karma-marga).*

It has no dogma proper as it deals mainly

with the art of reasoning with the express purpose of aiding the interpretation of the Veda.

THE NYAYA SYSTEM OF GAUTAMA

The term *nyayi,* signifies 'going into' (a subject) taking it as it were into pieces. Thus its original purpose was to deal with the process of reasoning, and laws of the thought. Thus it aims at a correct method of philosophical inquiry into all the objects and subjects of human knowledge.

The four processes (proofs, *pramana)* through which the mind arrives at true and accurate knowledge are—

(a) Perception by sense organ *(pnuynksha)*
(6) Inference *(anumana)*
(c) Analogy *(upamaaa)*
(d) Authority (of Veda, *frtbda or* trustworthy testimony.)

The subjects *(prameya)* about which right knowledge should be obtained by means of these reasonings are:—

(1) Soul *(atman)*
(2) Body *(mrira)*
(3) Sense organs, *(indriya)*
(4) Objects or matters of sense *(artha).* Six *arthas* are (i) *dravya, (ii) guna, (iii) karman, (iv) samanya, (v) vixexha, (vl) samavaya.*

(5) Cognition *(buddhi)*
(6) Mind *(manas)*
(7) Effort *(pravritti)*
(8) Fault *(dosha)*
(9) Transmigration *(pretybhava)*
(10) Fruition *(phala)*
(11) Pain *(c/uhkha)*
(12) Emancipation or salvation^'powargra)

These are the chief categories or ingredients of knowledge. There are 14 other accessaries, of knowledge and 7 more topics to prevent erroneous knowledge.

False knowledge is at the root of all misery. From false knowledge comes false liking, thence mistaken activity, thence repeated births to reap the fruit of action. From births proceeds misery,, and it is the aim of philosophy to correct the false notions at the root of this misery.

It holds matter to be composed of eternal atoms which are uncreated, souls are also-eternal. *Isvara* (God) is once mentioned, but his moral attributes and government of the world is not recognised.

THE VAISESHIKA SYSTEM OF KANADA—It deals with the doctrine of atoms and does not mention God. These atoms are uncaused and eternal The individual souls are also

eternal. These atoms and souls exist side by side with the supreme soul of the universe. Thus it is a dualistic system.

It has seven categories *(padarthas)*—subject, quality, motion, genus, species, co-inheritance and negation *(dravya, guna, karma,, samanya,. visesha, samavuya,* and *abhftva).* These categories supply a complete analysis of all existing things (they resemble Aristotles' categories') and deal with the whole phenomena of existence,, (not with knowledge only, like Nyaya). The first three deal with objective existence, next three with metaphysics and the last with dialectic. ^

The nine substances comprise all corporeal and incorporeal things and 24 qualities exhaust all properties.

The nine substances are—

(1) *Pruhivl,* (2) *Apas,* (3) *Tejas,* (4) *Vayu,* (5) *Akdsa,* (6) *Kala,* (7) *Dik.* (8) *Atma,* (9) *Manas.*

The twenty-four qualities are :—

(1) *Rupa,* (2) *Ram,* (3) *Gandha,* (4) *Sparsa,* (5) *Samkhya,* (6) *Parimana,* (7) *Prithakatva'* (8) *Samynga,* (9) *Vibhaga,* (10) *Paratva,* (11) *Aparatva,* (12) *Gurutva,* (13) *Bravatva,* (14) *Sneha,* (15) *Sabda,* (16) *Buddhi,* (17) *Sukha.* (18) *Duhkha,* *(19)Ichchhu,* (20)*Dvesha,* *(21)Prayatna,*

(22) *Dharma,* (23) *Adharma,* (24) *Samskara.*

In both SaAkhya and Yoga there is a tendency to deal with both logical and metaphysical topics. Logic is no longer regarded as a theory of proof only : it is a theory of knowledge in general. As such they treat of many psychological and metaphysical topics which do not fall within the domain of the narrower science of logic.

THE VEDANTA SYSTEM OP VYASA—Its principal doctrines are that God is the omniscient omnipotent cause of the existence, continuance and dissolution of the universe. Creation is an act of His will. He is both the efficient and material cause of the world. At the consummation of all things all are resolved into Him. He is the sole-existent and universal soul. Be sides Him there is no second principle *(advaita)*

According to this system there are three existences—true *(paromarthika)* practical *(vyavaharika)* and apparent *(pratibhatika).* The sole aim of the system is to know God *(hrakrnarjijfiata)* Its conclusion is that all this universe is *hrahw** whence it proceeds and into whom it dissolves. So every one adores him calmly.

By reason of ignorance *(avidya. maya,* false knowledge) individual mistakes the world as well

as its body and mind for realities just as a rope in a dark night may be mistaken for a snake. The moment the personal soul is set free from this ignorance by a proper understanding of the truth through the Vedanta philosophy, nil the illusion vanishes and the identity of the personal soul -*(jivatmd),* and of the phenominal universe *pra-bhasika jagat)* with the supreme soul *(para-matma)* is re-established. A man persuaded of this *(tattvamaw, aham brthma)* obtains liberation *(mukti).*

SYSTEMS COMPARED—The Satikhya starts with 24 categories.

The Nyaya starts with 16 categories.

The Mlmarfisa starts with 8 categories.

The Vaiseshika starts with 7 categories.

The Ramanujas starts with 3 categories.

The Vedanta starts with 2 categories, *(chit* and *achify*

Aristotle's 10 categories are : —

Substance, quality, quantity, relation, place, time, fortune, property, activity and passivity.

The Nyaya assumed a personal creator, Vedanta an impersonal *Brahmn,* Mimfutisa an eternal Veda (or sound). Nyaya derived all ere-ations from atoms and Vedanta from universal spirit. The deduction of Nyaya-Vaiseshika

tended towards meterialism and disbelief, and those of Mimarhsa and Vedanta towards mysticism and superstition.

MINOR SCHOOLS

THE SYNTHETIC SYSTEM OF GITA- It harmonizes the doctrines of the Yoga, Saftkhya, the Vedanta, combining with them the doctrine of faith *(bhakti)* in Krishria and devotion *to* duties, *(dharma).*

The composite character is revealed in an attempt to advocate the three paths of the emancipation of indiviuai *souls,* viz. *karman, jnana, bkakti.* In the first section (of 6 chapters) it deals with the benefits of the Yoga, pointing out that asceticism and self-mortification of Yoga should be joined with action in performing caste-duties *(dharma).* Thus annihilating individuality one can see God in everything and everything in God. .

In the second section (of 6 chapters) the pan-theistic doctrines of the Vedanta are illustrated by admiring Krishna as the great universal spirit

In the third section (of last 6 chapters) an attempt is made to interweave Sankhya and Vedanta doctrines. It accepts the doctrine of

a supreme presiding spirit as the first source of the universe, and asserts that *prakriti* and *purusha* both emanate from this supreme Being. It also maintains the individuality of souls.

THE CHARVAKAS—This system rejects all sources *(pramanas)* of true knowledge except sense perception *(pratyaksha).* It admits four eternal principles *(tattvas)*—earth, air, fire and water. From intelligence *(buddhi)* consciousness is produced. It asserts that soul is not different from body, that the phenomena of the world are spontaneously produced.

Such pure materialistic creed could claim no morality: "let us eat and drink for tomorrow we die".

VISISHTADVAITA SYSTEM OF RAMANUJA—It admits of three independent existences—

(1) The supreme being

(2) The individual souls..

(3) The visible world *(drisya-jagat)*

It combines three separate doctrines of *(a)* unity, *(b)* duality and (c) plurality.

(a) Unity is admitted in saying that all individual spirits and visible forms constitute the body of one spirit This is qualified nonduality *(visishta-advaita).*

(b) Duality is admitted in saying that the spirit of God and spirits of men are distinct.

(c) Plurality is admitted in saying that the spirit of gods, innumerable spirits of men, and the visible world are distinct.

_ PURVA-PRAJNA SYSTEM OF MADHAVA-SAYANA:—This is a doctrine of dualily *(dyaitd):* Vislpu is held, to. be the one eternal Being. Brahma, S'iva and the greatest of the gods decay with the decay of their bodies, Hari remains undecayed.

The followers of this system brand their body with the discus and shell of Vishiju.

S'AIVA SYSTEM OF 28 AGAMAS:—It admits existence of three separate entities:—

(1) The Lord *(pasupati)*

(2) The Soul *(pasu)*

(3) The Matter *(pasa* or fetter)

The soul is non-atomic, all pervading and eternal, unlimited in its nature by space or time; souls transmigrate according to their actions.

The matter is also eternal, although its connection with any particular soul is temporary.

The liberation of soul is obtained by the four feet (of *pasu,* soul):—

(1) *Jnana* (knowledge)

(2) *Kriya* (ceremonial action)

(3) *Yoga* (meditation)

(4)_ *Charya* (practical duty).

PAS'UPATA SYSTEM OF NAKULESA-It excludes matter and admits :—

(1) The Lord *(p ti)*

(2) The Soul *(pasu)*

The former is the cause and creator of all things ; the latter is the effect and is wholly dependent on the cause.

THE RASESVARA SYSTEM—It holds* that liberation results from knowledge, and knowledge from study- Study is possible in healthy body. After the acquisition of a divine body by application of mercury *(rasa)* the light of pure intelligence shines forth and one can get liberation from the enveloping illusion and attains the absolute.

FORMS OF RELIGION—The Vishnu and Siva doctrines of minor schools of thought clearly aimed at the personal god for the purpose of salvation rather than philosophical knowledge (which was the objective of the earlier schools).

It is, however, true that philosophy ends where theology begins. That is, in the field of religion faith predominates reasoning. Thus religion means the recognition of some supernatural powers, of the sense of man's obligation to them,

and of the need for propitiating them by obedience, love, and worship through prayers and through offerings.

TOTEMISM— The earliest form of religion in India and elsewhere was totemism. Totem means a natural object, not an individual object ibut one of a class or species. This object may ibelong to a vegetable or animal species. It is considered as a symbol of life and energy. Thus a particular variety of trees is worshipped with the offerings of flowers, sandal paste etc. "To primitive man the spectacle of the vegetable world bears witness to the polymorphism of nature more clearly than that of the animal kingdom"*

ANIMISM—The animism implies the recognition of life and energy in animals as symbol of creation. In accsrdance with it the life and the soul are identical. This is rather crude and child-like belief. This was practised by the cannibals, the Mundas, the Santals and Kols and by the aborigines of the Nicobar islands and Malacca. The form of worship consists in the sacrifice of human beings and consuming their hot blood and raw flesh. These bloody rites are different from the sacrifices of the Dravidian cult

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and of the Vedas, where the animal Sacrifices were not practised for supply of blood and flesh for the consumption of the worshippers.

DRAVIDIAN CULTS:—While Ithe totemists recognise the creator in vegetation and the animists in animal world and observe some bloody sacrifices, the cult-worshippers make an image of the creator as a symbolic object for practical worship by making the offerings of flowers, scents etc., and uncooked dishes of fruits and sweets, and cooked dishes of flesh of animals sacrificed to the idols.

ARYAN OR VEDIC FORMS:—The Dravidian and Sumerian form had been in vogue in the Indus region before the coming of the Aryans to India. The Vedas give evidence to the Aryan forms of worship. It consists in the worship of the natural phenomena such as the sun or the God of light and heat, the God of wind, the God of water etc. without which the life of creatures is impossible. Although the idol-worship is not expressly mentioned animals were sacrificed, presumably to some symbols of God. God, was, however, idolized by ascribing to Him the multiplied number of human heads, eyes, feet etc. Siva as Rudra and Vishnu are mentioned. But the Triad and a number of other gods and

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goddesses were recognised later when classical' period commenced with introduction of classical' Sanskrit in place of the Vedic Sanskrit.

In the Vedic form the efficacy of both words and offerings, in other words, prayers and sacrifices, in achieving material and spiritual purposes was recognised. "What the Aryans of early India sought to obtain in this way, was the good of this world-subsistence, a minimum of well-being, even wealth, a full life, not cut off by premature death, and male descendants, who alone were qualified to continue after the father's death the offerings which supported the life of their ancestors."[1]

HINDUISM.—The modernized form of the Vedic religion is the Brahmanism proper and popularly known as Hinduism which would include all forms of faith, belief and worship, other than those of the Muslims and the Christians. Thus-Brahmanism distinguishes dharman, *karman,. brahman* and *atman* as anonymous forces until[1] they are transformed from neuter categories to-masculine idols, representing more concrete diving forms. According to this the continuity of existence, efficacy of one's action, transmigration

1 Ibid. p. 121.

of soul and rebirth, and the heaven and the hell are fully developed.

The difference of this Hinduized Brahmanism from the Vedic lay in the fact that it no longer confined itself to the prayers and sacrifices. It developed a new asceticism *(yoga)* and claimed to obtain the realization of the absolute by a certain manner of living. This ascetic discipline originally imeant the joining of oneself by the mastery of his vital functions. Later it meant uniting "not to oneself but to a higher principle ; in other words, in communion with God". Thus the unity of the soul is acquired through union with God instead of realizing the absolute; it aims at reaching it and be one with it. The four stages of communion are aimed at by the four classes of devotees known as *salokya* (dwelling in the same world as the deity), *samipya* (dwelling in the vicinity of the deity), *sarupya* (being in conformity with the deity), and *sayujya* (being united with the deity). Thus salvation was the final objective *(purushartha).*

The different sectarian forms of Hinduism are distinguished in accordance with the chief deity of worship. In theory these sectsl are innumerable as the gods of worship are number-

less. In practice, however, the S'aiva, Vaishpava, and S'akta sects predominate and contain within themselves all the other sub-sections.

The Trinity is formed of Brahma or Prajapati the creator, Vishou the preserver, S'iva the destroyer. But all these qualifications of creation, preservation and destruction are ascribed to whoever is chosen as the chief deity by the sectarian devotees.

The followers of Brahma do not exist as a sect. The devotees of Vishnu and S'iva exist in large numbers. There is also a sect of devotees known as S'aktas whose chief deity of worship is the female energy represented by Durga (unapproachable) and other goddesses.

SAIVISM—The name S'iva is unknown to the Vedas. In the Rigveda Rudra, another name of this deity, almost equally common, is used for Agni, and Maruts are his sons. He is lauded as the lord of sacrifices and songs, the best and most bountiful of gods, the lord of nourishment, who grants prosperity and welfare to cows, horses, sheep, men and women, drives away diseases, dispenses remedies and removes sin. He is also the wielder of the thunderbolt, bearer of bow and arrows, destructive and fierce. In the Yajurveda in a prayer called 'S'atarudriya' he is described as

auspicious, not terrible, first divine physician,, blue-necked and red-coloured, and Tryambaka the sweet-scented increaser of prosperity. In the Atharvaveda he is still the protector of cattle, but his character is fiercer: he is prayed not to assail mankind with consumption, poison, or celestial fire. In the Brahmapas he is given eight more attributes implied by the eight epithets of Bhava, S'arva, Pasupati, Ugradeva, Mahadeva, Rudra, Isana and Asani. In the Upanishads he is the Mahesvara and Mahadeva, he is Brahma,. Vishnu, S'iva, all pervading, undecaying, eternal, supreme lord, consort of Uma. Knowing him, a man overpasses death : there is no other way to liberation. In the Ramayapa he is a great personal God ratherithan a supreme divinity. In the Mahabharata also he is 'Mahadeva[1], all-pervading god, the creator and the lord of Brahma, Vishnu and Indra, whom the gods, from Brahma to Pisachas, worship. The Purapas distinctly assert the supremacy of their particular divinity S'iva or Vishpu and amplify the allusions of older writings into numberless legends and stories for the glorification of their favourite god.

The Rudra of the Vedas has thus developed into the great and powerful god Siva. He is worshipped in two forms. S'iva is represented as

a fair man with five faces and four arms, seated in profound thought, bearing a third eye in the forehead, surmounted by the moon's crescent, and matted locks gathered up into a horn-like coil which contains a symbol of the Ganges. A necklace of skulls hangs round his neck and he puts on a garment of skin of a tiger, a deer or an (elephant. He is generally accompanied by his bull Nandi.

Although as Rudra or Mahakala he is the destroying and dissolving power, the destruction implies reproduction so he is auspicious (S'iva and S'aftkara). As reproductive power he is represented by his symbol, the *linga* or 4 phallus. It is under this form alone combined with the *yoni* representing his *sakti* or female energy that he is everywhere worshipped. These places are distributed all over in India and are visited on different months not only by the followers of S'iva but also by millions of other sects. Another attraction of Siva-worship is that the *lihga* may be bathed, oiled and worshipped directly with flowers, scents, dishes, jewelleries etc. by the worshippers themselves (except in some places in South India). These huge congregations are the chief religious festivals in India.

VAISHNAVISM—In the Rigveda Vishnu

is the manifestation of the solar energy and is •described as striding through the seven regions of the universe in three steps which represent the three manifestations of light (fire, lighting and the sun and its rising, culmination and setting). Thus he is all-pervading (from root *vish* to pervade) and is called 'the unconquerable preserver'. In the Brahmaqas Vishnu acquires new attributes which are illustrated by new legends. In the Mahabharata and the Puraijas he is the Prajapati (creator) and the embodiment of *sattva-guna,* the quality of mercy and goodness, which displays itself as the preserving power, the self-existent, all prevading spirit. He is associated with the watery element which spread everywhere before the creation of the world. In this character he is Narayaoa (moving in the waters) and is represented in human form slumbering on the serpent Sesha floating on the waters during the temporary annihilation of the world.

His worshippers recognise in him the supreme being from whom all things emanate. As •such he has three conditions *(avastha)*—(1) that of Brahma, the active creator, who is represented as springing from a lotus which grew from Vishrm's navel while he was sleeping afloat upon

the waters, (2) Vishnu himself, the preserver, in* an incarnate form *(avatara)* as in Krishna, and" (3) Siva or Rudra, the destructive power who- (according to the Mahabharata) sprang from his forehead.

He is represented in various forms. Sometimes he is seated on a lotus with Lakshmi or Sri beside him, sometimes reclining on * the serpant Sesha, and at others as riding on his- biid Garuda. He has a thousand names indicating his various forms and attributes.

The popular forms of Vishnu are those of his incarnations which number twenty-two (according to the Bhagavata Purana) of which ten are prominent. The seventh and eighth incarnations, Rama and Krishna are honoured as great mortal heroes and receive worship as great gods. Ramallla in October and Rama Navaml in April are the two great festivals in connection with Rama. Kpshpa is looked upon as a fuller manifestation of Vishnu and is the object of a widely extended and very popular worship. The Jhalan (the swinging festival at rainy season), Janmashtami, Rasalila, spring-festival and many others connected with Krishna- are national festivals.

The Chaturdhama (or the four places of

abode or residence) are situated at the four ends-of the Indian continent, and indicate the national character of Vishnu-worship.

1 Jagannatha of Puri in the East.
. 2 Badarinatha in the North.
3 Dvarakanatha in the West.
4 Ramesvara in the South.

The holy river Ganges arrested in the matted hair of Siva is said to spring from the feet of Vishnu. This two-fold sanctity of the Ganges has rendered the bath in its water on numerous occasions a very great mass religious observance.

SAKTI-WORSHIP— While Siva and Vishrm are the male divinity *(pnrusha)* the female energy of a deity *(sakti,* representing *prakriti)* is also worshipped in a large scale.

The S'aktas are the worshippers of the *Saktis.* They are divided into two classes—the Dakshiri-acharis and the Vamacharis. The worship of the latter group is addressed to the fierce form of the *sahis* and is licentious. This is known as the Tantric worship the five requisites of which begin with the letter M and comprise :—

(1) *rnadya* (wine), (2) *mamsa* (flesh), (3)-*matsya* (fish), (4) *mudra* (parched grain and mystic gesticulations), and (5) *maithuna* (sexual

intercourse). This was a degraded form of the real Sakti worship and was confined to a limited part of Bengal and Orissa. This might have been derived from the immoral practice of the later Buddhist monks and nuns and is represented t}y a class of men and women who live together as man and wife without the regular marriage ceremonies and live on religious begging and singing. They are, however, • prohibited from giving birth to children, as they are supposed to be religious recluse.

The Dakshipachans are the real Saktas or the worshippers of *saktis* representing the female energy personified. This personification has a two-fold nature, gentle and ferocious. Thus Uma and Gaun are gentle forms of the *sakti* of Siva, while Durga and Kali are fierce forms. As the great goddess (Mahadevi) representing the *mkti* of Siva, she has a great variety of names, referable to her various forms, attributes, and actions. In her milder form she is Uma, light, a type of beauty ; Gaun, white or brilliant; Parvati, made of the mountain ; and Jagan-mata, the mother of the world. In her terrible form she is Durga, inaccessible, worshipped, especially in autumn and -spring: Kali or Syama, worshipped in new-moon night in October-November; Chandi, the fierce,

and Bhairavl, the terrible, worshipped on some particular occasions, Jagad-dhatn, fosterer of the world; Tara, deliverer; Chhinna-mustaka, headless form ; and Kali, black. In all these forms she fought and killed many demons who disturbed the peace of the world. Thus these terrible forms are more popular for worship which is offered with or without animal sacrifices. Like Siva's, Vishpu's *sakti* is represented by Lakshml or Sri, the goddess of wealth and prosperity, whose worship in every household in Bengal and other provinces is regularly carried out especially by the ladies, as Krishna's s*akti,* Radha is also worshipped especially in northern India.

Another popular goddess is Brahma's *sakti* known as Brahmam Sarasvati, Bharati, Putkari, Sarada and Vagisvari. Sarasvati, which is the most pupular form, retains in the Vedas the derivative meaning of 'watery' and implies a famous river like the Ganges.—As the river goddess she is lauded for the fertilising and purifying powers of her waters, and the bestow^r of fertility, fatness and wealth. The Brahmapas and the Mahabharata recognised the other derivative meaning, 'elegant' and lauded her as the goddess of speech which is implied by the names, Bharati and VagiSvan. In this form she is represented as of

a white colour, graceful figure, and sitting on a lotus. In this form her worship is very popular among Bengali students. Among other people this annual worship is celebrated at the advent of the spring.

JAINISM—The Mahavira (great hero) Jina (victorious) Vardhamana was the founder of a doctrine partly religious and partly philosophical, which is known as Jainism. He was born of a Kshatriya prince Siddhartha of Vaisali, north of Patna, and of Trisala, the sister of a Lichchavi prince (of Nepal). He married, had a daughter and then renounced the world and became a Nirgrantha (tieless, nude) ascetic. He preached for thirty years in Kosala, Videha, Anga and Magadha, spending the rainy season at VaiSali, Sravasti, and Rajagriha. He died at Pava near Patna between B. C. 545 and 467. Two hundred and thirty years before this date is stated to have died Parsvanatha from whose traditional doctrine Mahavira Jina Vardhamana derived his inspiration. By the second century B. C. Jainism spread from Orissa to Mathura-by the second century A. D. to the Tamil countries including Mysore territory and the Carnatic province, and .by the eleventh century A. D. to Kathiawar and Gujrat.

The main doctrine of Jainism consists in observing four vows:—

1. *Ahimsa* (not to kill any life).
2. *Asteya* (not to steal).
3. *Sunrita* (to speak the truth).
4. *Brahmacharya* (to observe chastity).

These two prohibitions and two actions lie within the moral powers of man. They do not depend upon destiny within our own nature *(svabhava)*, nor upon an external arbitrary fate *(niyati)*.

About the fourth to second centuries B. C. there came to be two sects of the Jains. The Svetambaras (white-clad or pure ones) carried on the inspiration of ParSvanatha and observed the four vows but did not follow the nude cult. They were the householders and lay-disciples.

The Digambaras (clad in space, *i. e.* nude), the strict followers of Nirgantha (tieless) Mahavira Jina Vardhamana, adopted the more austere asceticism.

These sects own their slightly different canons and scriptures.

The philosophical categories of the Jainism resemble the materialistic principles of the Vaiseshika school of thought who adopted atomic theory to explain creation without the agency of

a personal god. Their categories consist of the following—

Dravya—animate (*jiva*), and inanimate (*ajlva*) including space (*akasa*), matter (*kudgala*), movement (*dharma*) and rest (*adharma*).

These consist of atoms *anu* and *paramanu.*

Thus it is dualism, not of individual souls and supreme soul, but of individuals (human actions) and matter (natural forces). Human ills are the result of former acts. The misery of existence is due to ignorance of these facts. This ignorance can be removed by a guide or Saviour. The salvation or cure for suffering lies in the prevention of new *karman* (acts) from encumbering our fundamental freedom and in the dissolution and elimination of the *karman* accumulated in it. "The 'warmth' of asceticism hastens the ripening of the results of *karman* and effects [4]a cleansing' which, returning each substance to its place, restores us to our native purity"

BUDDHISM—"Buddhism makes its appearance as a younger brother of Jainism. It had its origin in the same parts, it developed in the same circumstances, and its inspiration was always fundamentally similar, although its

breadth and influence were far greater. It is possible that in the earlier years the Buddhist apostles imitated the Nirgranthas, but in the later centuries it was rather Jainism that modelled its legends and dogmas and rules of life on Buddhist forms, whose reputation and power of attraction were far greater"[1]

Siddhartha Gautama Sakya was born in 550 B. C. of a Kshatriya prince Suddhodana and queen Mayadevi (literally Divine Illusion) in the Lumbini garden in the valley of Nepal. Gautama was the name of a section of the Sakya clan to which he belonged. He married Yasodhara who bore him a son Rahula. He renounced the world on the birth of his son at the age of twenty-nine years. He was disturbed at the sight of an old man worn with years (jara) an incurable invalid *(duhkha),* a death-scenery *(marana),* and an ascetic. His mission was to seek remedies for the miseries of these four visions. After practising austerities for seven years at Urubilva under a fig tree he received the full and complete enlightenment *(samyah sambuddhi)* and assumed the title of *Buddha* (enlightened). After him the tree is known as

1 Ibid p. 153.

the Bodhi tree and the place is called Buddha Gaya. He died at Kushinagara east of Gorakhpore, at the age of 80 years in or about 477 B. C.

He preached his first sermon on the conditions of salvation at deer park in Sarnath north of Benares city. This sermon is known as the *dharma-chakra-pravartana* (setting in motion the wheel of law).

The teachings of Buddha are known as Buddhism. It consists of the implicit faith in Buddha, in *Samgha* (the community of his followers), and in *Dharma.* Dharma implies the rule of conduct, or the duties assigned by Buddha to the house-holder lay disciples and to monks and nuns who renounce the house-hold life and live as ascetics in monasteries *viharas* or pleasure gardens).

The lay disciples are required to observe five rules :—

(1) Not to kill
(2) Not to steal
(3) Not to lie
(4) Not to get drunk
(5) Not to have unlawful sexual intercourse between unmarried persons, or adultery.

These are the prohibitions. So far as positive actions are concerned, laymen are recommended :—

(6) To provide for the maintenance of the clergy (monks and nuns) and

(7) To take part in their feasts. There is however, no mention of any prayer or worship of any divine symbols.

The ascetics (monks and nuns) are required :—

(1) To abstain from sexual intercourse.

(2) To renounce all possessions except the communial yellow robe, a belt, a rice-bowl, a razor, a needle, a strainer to prevent killing invisible life with water.

(3) Not to accept any money but to live on begging (cooked) food.

They shaved, took care of teeth and nails and unlike the Brahman ascetics lived in *viharas* or pleasure-gardens.

Buddha himself did not deny the gods. But he did not expect anything from them, as theology can be of no use to the pursuit of salvation *(nirvana).* The *upavasatha* (assembly of the community) celebrated at the new and full moon every month, was the essential feature of the cult. In it the whole community of the district was required to gather, the *Pratimoksha* was .read, and sins publicly confessed and so remitted.

Further practice consists in :—

(1) the recitation of formulas*

(2) the adoration of relics of Buddha and! of the Arhats,

(3) the pilgrimage to the holy places and: the stopas while commemorate some event of spiritual nature.

Thus Buddhism turned into pure metaphysics. on the one hand, and it developed on the other into a religion with a growing likeness to Hinduism.

The metaphysical doctrines consist of four noble truths *(arya-satyani)*:—

(1) All that exists is subject to suffering.

(2) The origin of suffering is in human desires.

(3) The suppression of suffering comes from: the suppression of desires.

(4) The way which leads to that suppression is the eight fold path which comprises :—*(i)* Tightness of intuition (ii) Tightness of will *(iii)* Tightness of speech (iv) Tightness of action *(v)* Tightness of life (living) *(vi)* rightness of aspiration *(vii)* rightness of thought and *(viii)* rightness of concentration.

This path led Buddha himself to rest, to knowledge, to illumination *(bodhi)* and to salvation *(nirvana).* The Buddhists like the Hindus believe in heaven and in hell and the force of *karmcw* (action) whose reaction causes rebirth.

Buddha himself refused to decide whether *nirvana* 'is complete extinction or an unevading state of ^unconscious bliss (which is the view of the Vedanta according to which the individual soul is merged into Brahman on attaining salvation). The Buddhist doctrines consist in the denial of soul, momentary existence of all things and the .annihilation of self amounting to salvation.

The aim of Budhism (and Jainism) is to redeem mankind from the misery of earthly existence by the annihilation of desire which may be effected by renouncing the world and practising unbounded kindness towards all creatures.

There came to be at the beginning of the Christian era two sects of Buddhists—the Hinayana and the Mahayana schools.

The Hinayana was the earlier school.

Their canons are laid down in treatises written in Pali, Sanskrit, Tibetan and Chinese :—

(1) Vinaya—deals with discipline—rules on the daily life of the monks and nuns,

(2) Satras—comprising five sections (nikaya) and dealing with birth-stories (jataka), verses of monks and nuns, utterances of Buddha, laws and spiritual aspirations.

(3) Abhidharma—metaphysical doctrines—•dealing with the theory of individaulity, elements

of physical phenomena, manual for the use of monks, and questions in positive and negative forms.

The non-Pali, chiefly Sanskrit mostly translated into Chinese treatises of the Mahayana school:—

(1) Biographies of Buddha (Mahavastu,, Lalitavastara),

(2) Metaphysics—dealing with laws, worship of Bodhisattva, high knowledge and philosophies of Nagarjuna and others.

Thus the chief distinction between the two schools is not of any fundamental doctrine. The difference lies in the fact that:—

Hinayanists (1) worship the relics of Buddha and not of Bodhisattva. (2) have their canonical! books written in Pali, (Ceylonese, Siamese and Burmese belong to this school) whereas Mahayanists (1) worship the relics of Buddha as well as the images of Bodhisattva, (2) and their canonical treaties are written in Sanskrit translated into Chinese and Tibetan. (The Tibetan and Chinese Buddhists belong to this school.)

It should be noticed in conclusion that both Jainism and Buddhism, as also Christianity, Muhammadanism, Sikhism and many other sectarian faiths are based on doctrines advocated

by , certain persons.- In these personal doctrines- there is nothing superhuman, nothing that trans- cends the human thought. (Such is, however,, not the case with Brahmanism or Hinduism. VaisEnavism, Saivism, Sakti-ism etc. are not based on any personal doctrine, EacFoFIliesS forms aims at a superhuman divinity. Thus strictly speaking Jainism and Buddhism as also many other sectarian faiths are not religion proper; they deal rather with philosophical categories and dogmas containing rules of conduct for the community. The ten commandments of the Christianity will serve as an example.

The various forms of Brahmanical religion as well as the Buddhism and Jainism have been co-ordinated in the conception of incarnation. God Vishnu, the motherlike one of the trinity,, is stated to have appeared in the world at different times in ten shapes : fish, tortoise, boar,, man-lion, dwarf, Parasu-rama, Ramachandra,, Krishna, Buddha and Kalki (Mbh. XII. 12941 et seq.). The first, fish incarnation, is recognised by geologists also: when the etheral substance by its own vibration was converted into water, the first creature appeared as fish. It is allegorically stated that in this form Prajapati turned inta a ship in order to protect from the deluge Manu,.

the father of man. The next was tortoise which could move both in water and land. In this form Prajapati created offsprings. The third, boar, was a higher creature with greater facility of movement and intelligence, In this form Prajapati raised the earth out of the boundless waters; this would scientifically mean the formation of the earth out of waters. The fourth was partly animal and partly man. In this combined form of man and beast Vishnu is stated to have delivered the world from the tyranny of a demon, Hirariya-Ka£ipu. Shorn of allegory it means that man conquered over the beast. Then came the 'short' man, the dwarf, with human intelligence but having a physical disability. In this form the demon Bali was subdued and imprisoned in the nether land; this means that man conquered the sea also and discovered the treasure thereunder. In the next incarnation, ParaSu-rama, the normal height of man was attained ; but he is still a primitive man working in forests with an axe and establishing the supremacy of brain power of Brahmans over the physical force of the Kshatriyas. In Ramachandra of Ayodha, the ideal man and the ideal king are realised when the king of demons, Ravaija, was killed and his empire destroyed.

Krishpa of Mathura, the next incarnation, indicates, the fighter, the diplomat, the great ambassador but an unsuccessful ruler who failed to establish the reign of justice and destroyed himself together with his clan. Then comes Buddha, the enlightened, with a remedy for the ills and evils which are incidental in human life. To serve the masses and to establish a popular religion was the chief aim of this incarnation. The last incarnation, Kalki, is yet to come mounted on a white horse and wielding a drawn sword as destroyer of the wicked. The present world-conditions almost literally supports the prediction. The purpose of this incarnation is the final destruction of the wicked, the renovation of the creation, and the restoration of purity in thought, word and action.

This idea of co-ordination indicates a gradual development of humanity. The development is possible in and through work. When people were of a retiring mood and of spiritual temperament their work consisted in prayer. Like the will-force genuine prayers no doubt have real and effective results. There are multitudes of things which God means for us and for the world that will never be ours unless we work for them, unless we pray for them'. 'Work is the salt which

gives life its savour. Work whets the appetite of enjoyment. Work is a necessity, pleasure is, and should be, its reward'.

The sacraments and *asramas* prescribe work for different stages of life. These mould the character of an individual in his earthly existence as an individual as well as a member of the community, the society, the state and the spiritual organisation. Thus the ultimate aim of Hinduism is "not only to obtain the spiritual oneness of all mankind, but the spiritual unity of all that lives. Hinduism, believes in the agreement between the living and the non-living. Its ideal is to realize the ultimate reality*. 'Our life is an opportunity of constructing character. The character and personality which we develope as human beings would survive the death of the world, because Hinduism believes in the doctrine that what constitutes macrocosm constitute microcosm. This is the theme of the Hindu Theology. Existence is a great privilege. We are all travelling together to a great destiny. This is the fundamental principle of Hinduism'.